

6TH-CENT. CHRISTIAN BRITAIN FROM KING ARTHUR TO ROME'S AUSTIN

by Rev. Professor-Emeritus Dr. Francis Nigel Lee

Simon Keynes, in his review of M.J. Whittock's book *The Origins of England 410-600*, rightly speaks¹ of the important choice between striking a British or an Anglo-Saxon attitude during those two centuries. There can be little doubt, however, that the heroic exploits of Britain's Christian King Arthur -- the great hero of the Celto-Brythons -- completely overshadows the ferocious advances made against his countrymen by the English Anglo-Saxons who were then still unchristianized.

The famous historian Edward Gibbon relates² that in a century of implacable war from A.D. 432 to 532, much courage and some skill must have been exerted for the defence of Britain. The tomb of Vortimer the son of Vortigern was erected on the sea-shore. It was a landmark formidable to the Saxons whom he had thrice vanquished on the fields of Kent.

Then there was Embres Erryll. Gibbon explains that he, Ambrose Aurelian, was descended from a noble family. His valour, till his last fatal action of A.D. 491, was crowned with splendid success.

However, adds Gibbon, "every British name is effaced by the illustrious name of Arthur..., the elected king or general of the nation.... He defeated, in twelve successive battles, the Angles of the north [in Northumbria] and the Saxons of the west [in Wessex]....

"After a war of an hundred years [A.D. 432-532], the independent Britons still occupied the whole extent of the western coast, from the wall of Antoninus [in Central Scotland] to the extreme promontary of Cornwall; and the principal cities of the inland country still opposed the arms of the 'barbarians'" on the eastern seacoast.

Early evidence for the historicity of Celtic Britain's King Arthur

London's nineteenth-century King's College History Professor Brewer, in his book *The Student's Hume on the History of England*, discusses the A.D. 825 work known as *The History of the Britons*. Its full title is *The History of the Britons from Creation to 687*. Its authorship is very credibly ascribed to the Celtic Briton Nenni -- who died early in the ninth century.

In that work, explains Brewer,³ the author professes to have collected his materials from: the traditions of his elders; the monuments of the Ancient Britons; the Latin chroniclers (Isidore, Jerome, Prosper &c.); and the various histories of the Scots and Saxons. The historian Professor Brewer then says he sees no real reason to doubt this. In our opinion, nor should anyone else.

Now according to that A.D. 825 Welsh historian Nenni, it was at the Battle of Cat Coit Celidon against the Anglo-Saxons, that the Brythonic King Arthur led his Celtic Christian soldiers onward into war against the invaders. Significantly, the Christian King Arthur did so, precisely while shouldering a shield emblazoned with the Christian cross.

Clearly, Arthur did so near the Scottish border. For the Celtic phrase "*Cat Coit Celidon*" means: "the Battle of Calendar Wood" (alias Caledonia).

Arthur was the Christian 'High-King' or *Arh-an-Rhaig* of the Britons. Several have attempted to locate him at Gelliwig alias Kelliwic in Cornwall, where he may indeed have had at least a summer palace in his large western domain (comprising the better part of Brythonic Britain all the way from Dumbarton in the north to Land's End in the south). The mediaevalist Sir Thomas Malory, who died in 1471, did so⁴ in his work on Arthur's death entitled *Morte d'Arthur* -- which he is alleged to have compiled⁵ from much earlier sources.

Yet although he favoured Cornwall as King Arthur's headquarters, Malory too knows of the importance to Arthur of places also in North Britain. For Malory also mentions Arthur's exploits in North Wales, at "Caerleon" (or at Chester); at "Carlisle" (or *Caer-Leill* in Cumbria); in Northumberland; and even at "Orkney."⁶

Malory also mentions Joseph of Arimathea, the *Sancgreal* or Holy Grail, and Glastonbury -- as well as Arthur's infant baptism (as the son of King Uthyr Pendragon).⁷ Malory further stresses the political importance of the time when "all the lords...came together in the greatest church of London on Christmas morn" -- and of knightings at "Candlemas" and gatherings at "Pentecost."⁸

Malory further describes Arthur's oath "to the Lords and Commons for to be a true king." This was a royal oath in terms of which the 'High-King' would stand with true justice from thenceforth, all the days of his life.

Also Arthur's 'Cabinet' meetings with his 'Ministers' at his "Round Table"⁹ are described by Malory. Indeed, it is significant that "Sir Constantine, that was Sir Cador's son," was "**chosen** king"¹⁰ -- after the death of the Briton Arthur. Rather than a hereditary descendant of Arthur himself automatically being elevated, his successor was **elected**.

It seems very clear from authentic records, that the Christian King Arthur really did fight twelve major battles against the Non-Christian Saxons. But there is more. Precisely the localities of those battles, tends to centre Arthur not in Cornwall but in Cumbria.

As the BBC's historian Michael Wood insists in his book *In Search of the Dark Ages*,¹¹ whoever fought these battles --their names and other early poetic references to Arthur do not take us to Cornwall in the Southwest or to Wales in the Central Far West -- but to Cumbria in the Northwest; to Southern Scotland; and to the ancient kingdom of Rheged around the Solway. *Cat Coit Celidon*, the Battle of the Caledonian Forest, is unequivocally Northern -- and is usually taken to refer to the wooded country north of Carlisle.

Wood therefore concludes that the Arthur story might well have been in this area. The main town of the border region in and even before Roman times -- was Carlisle. It was, in 369, raised to the status of one of Britain's five provincial capitals. It had a rich urban life. Bede's *Life of Cuthbert* describes a settled Christian community there in the seventh century. That, indeed, is but a hundred years after King Arthur.

Sir Winston Churchill on the importance of King Arthur to Christianity

In his famous book *The Island Race*, the historian Churchill has rightly pinpointed the great importance of Britain's Christian king, Arthur the Great. Churchill explains¹² that wherever men are fighting against barbarism, tyranny and massacre -- for freedom, law and honour -- let them remember that the fame of their deeds be celebrated as long as the World rolls around. King Arthur and his noble knights, guarding the sacred flame of Christianity and the theme of a World Order -- restored by valour, physical strength, and good horses and armour --slaughtered innumerable hosts of foul barbarians. Arthur's twelfth battle, adds Churchill -- citing the A.D. 825f Welsh historian Nenni -- was on Mt. Badon. There, in one day, 960 men fell from the onslaught of Arthur only [*cf.* Second Samuel 23:8f]. In all his battles, he was victorious.

Churchill also cites the A.D. 530 words of Britain's oldest extant historian, the Christian Gildas -- who lived almost contemporaneously with the above events. Gildas wrote¹³ that dire famine compelled many A.D. 500f Britons to surrender to their Anglo-Saxon despoilers. "Yet others would in no wise surrender," he added, "but kept on sallying forth from the mountains.... Trusting not in man but in God, they slaughtered the foes who for so many years had been plundering their country."

One is here reminded of the words of the famous Welsh song *Men of Harlech*. Particularly memorable are its lines: "Now, avenging Briton! Smite, when you are smitten! Let your rage, in history's page, in Saxon blood be written!"¹⁴

King Arthur's exploits in various places throughout Britain

Even the sceptical Elton¹⁵ concedes anent King Arthur that his existence is admitted. The scene of his exploits is variously laid at Caerleon, and in the Cambrian or Cumbrian Hills. It also seems to be true that he engaged in a war with the Angles in Northumbria.

Professor Dr. F.F. Bruce explains¹⁶ that about A.D. 460, Ambrosius Aurelius alias Embres Erryll had rallied the Britons in a revival which checked the westward flow of the barbarians from the Continent. In the following generation, his work was apparently carried on by another Briton named Artor(ius). His name has been preserved in the Arthurian legend.

Thus the Britons, for a period, succeeded in establishing as their eastern frontier -- a constantly-twisting line drawn from Scotland's Edinburgh in the northeast, through Cumberland and the Midlands to Somerset and Dorset in the southwest. This Brythonic revival culminated in a decisive defeat inflicted upon the invaders, about the beginning of the sixth century -- at Mount Badon.

Rev. R.W. Morgan writes¹⁷ that Arthurian stories such as that of Sir Galahad's search for the 'Holy Grail' alias the cup used by Jesus at His Last Supper and claimed to have been brought to Britain's Avalon by Joseph of Arimathea, do seem to have some kind of basis. This claim was earlier made by the A.D. 450 Maelgwyn of Llandaff -- and also by Forcatulus.¹⁸ Indirectly, the various grail stories all seem to underline the early importance and significance of the ecclesiastical congregation in Glastonbury as the pioneer pivotal point of British Christianity.

Rev. Morgan himself adds anent the Ancient British Church's congregation in Glastonbury¹⁹ that if any doubt had existed on this point of priority, it certainly would have been contested by some other congregation in Britain. It never was disputed. It was universally conceded. Upon it, the long series of the royal charters of the congregation and monastery there proceed --from that of the A.D. 500 King Arthur, to that of the A.D. 1327-77 Edward III.

Corbett, in his book *Why Britain?*²⁰ -- citing Saklatvala's written monograph *Arthur*²¹ -- concludes that behind the 'legendary' figure of King Arthur, there stands a real person. He was the last champion of Britain and the last great Commander of the Britons in their struggle against the Anglo-Saxon invaders.

King Arthur himself stoutly defended Britain's ancient and deep-rooted Christian tradition. Arthur closely identified the Britons with the Christian cause. His standard was not the Pagan-Roman eagle, but the Celto-British cross -- a Christian emblem. His struggle for the Britons is seen as a defence of Christian civilization against infidel invasion from Saxon Europe.

The various 'West Country' traditions anent King Arthur

The learned and godly Puritan Protestant Archbishop James Ussher testified that the mother congregation of the British Isles is that in *Insula Avallonia* alias *Ynys Witrin*. It was called 'Glaston' by the Saxons²² -- whence, 'Glaston-bury.' Significantly, Avalon is just one of the many 'West Country' places later connected also with the life of King Arthur.

Quoting from Ussher, Professor Ernest Anwyl -- in his article on 'Arthur'²³ -- declares there appears to be no reason for doubting he was one of the leaders of the Britons against the English in the sixth century A.D. The name 'Arthur' is Brythonic. He seems to be closely associated with Caw o Brydyn (a northern prince of Britain), the father of Gildas; with Aneurin (a Welsh poet); and with of many of the saints of Anglesey.

Certain historical names other than that of Arthur -- names such as that of Maelgwyn Gwynedd -- are far from excluded within the same general context. The Court of Arthur in the Welsh tradition is located at Gelliwig in Cornwall. The *Life of St. Illtyd* speaks of Arthur as the saint's cousin. Gildas does not name Arthur, though he does mention a Battle of Badon -- fought, according to the *Annales Cambriae*, in A.D. 516 -- which Nenni gives by name as one of the battles specifically of **Arthur**.

Even the later Scottish sceptic and historian David Hume explains²⁴ that King Arthur, Prince of the Damnonii, is that Arthur so much celebrated in the songs of British bards. Indeed, in his modern essay *The Foundation of the Early British Kingdoms*, Professor Dr. Hector Chadwick states²⁵ that the mediaeval Geoffrey of Monmouth names Uthyr Pendragon as Arthur's father.

Uthyr certainly existed, according to independent Ancient-Welsh writings. Compare the *Marwnad Uthur Ben*, and the *Triads*.²⁶ There, Arthur's traditional home is said to have been Kelli Wic in Cornwall.

Corbett insists that Arthur championed Christianity. When writing about the Battle of Badon, circa A.D. 516, Saklatvala refers: to Gildas's *Ruin of Britain*; to the *Annals of Cambria*; and to

the *Annals of Tigernach*. He writes that in these sources, the entry for the Battle of Badon is made under the year 516. Taken together, they record that in the Battle of Badon, Arthur carried St. George's emblem (the cross of our Lord Jesus Christ) painted on his shield -- for three days and three nights on his shoulder. They also state that the Britons were the victors.

Rev. Professor Dr. Hugh Williams adds²⁷ that Arthur fought against the Saxons, aided by the underkings of Britain. He was himself the leader in the wars.

Almost contemporary to Arthur, the (A.D. 520f) oldest extant Celtic Christian Brythonic historian Gildas informs us that the king of the British Celts fought valiantly and piously for his people and religion. The reference to Arthur, though there only implicit, still seems to be altogether clear.

Nenni, the A.D. 825 Christian Brythonic historian, states that specifically "Arthur was not only brave but religious." Nenni also indicates that the Saxons "were routed with great slaughter -- by the might of our Lord Jesus Christ."

Geoffrey of Monmouth (1152 A.D.), who hardly ever ventures upon any date, clearly places the death of Arthur after the Battle of Camlan. There he killed Modred -- but was also himself mortally wounded -- in A.D. 542.

Further historical references to King Arthur ap Uthyr Pendragon

We have already seen that Arthur was the son of Uthyr Pendragon (the son of Cystennin Fendigaid); and a descendant of the Briton Constantine the Great. According to the *Encyclopaedia Britannica*,²⁸ King Arthur was born toward the end of the fifth century. He led the Christian British into battle against the Pagan Saxons in the A.D. 516 Battle of Mt. Badon. He was buried at Glastonbury after his death in 542 A.D.

The 1978 *New Illustrated Columbia Encyclopedia* explains²⁹ that Arthur was the son of Uthyr Pendragon, King of Britain. After the death of Uthyr, Arthur won acknowledgment as King of Britain. Later, the mediaeval historian Geoffrey Arthur of Monmouth -- in his own translation of the ancient Celtic document *History of the Kings of Britain* -- records how this came about.³⁰

After the death of Uthyr Pendragon, relates Geoffrey Arthur of Monmouth, the Barons of Britain came together from the divers Provinces to the city of Silchester. They bore on hand Dubric, Archbishop of Caer-Leon, that he should crown as king -- Arthur, the late king's son. (Some consider that to have been the 'northern' Caerleon, in Cheshire.)

At that time, Arthur was a youth of fifteen years -- of a courage and generosity beyond compare. Having thus established peace, he marched towards Dumbarton, which Arthur had already delivered from the oppression of the barbarians. He next led his army into Moray, where the Scots and Picts were beleaguered. For, after they had thrice been defeated in battle by Arthur and his nephew, they had fled into that province. He fitted out his fleet, and sailed to the island of Ireland, which he desired to subdue. Thus subdued, he made with his fleet for Iceland; and there also defeated the people and subjugated the island.

As the *Encyclopedia Americana* observes,³¹ the figure of Arthur rests in all probability upon a historical basis. In the *Historia Britonum* of Nennius, mention is made of a certain Arthur who was 'dux bellorum' alias 'war leader' of the Britons against the Saxon invaders. His most brilliant achievement is stated to have been the British victory at Mount Badon (early in the sixth century). This testimony is substantiated by the work of Gildas, an ecclesiastic of the sixth century Celto-Brythonic Church in 520 A.D.

The *Encyclopaedia Britannica* gives four sources for the historical Arthur. They are: the *Historia Britonum* of Nennius; William of Malmesbury's *Annales Cambriae* and his *Gesta Regum*; Caradoc of Llancarfan; and Geoffrey of Monmouth.

Nenni (fl. 796) represents Arthur as a Christian warrior, leading the kings of Britain against the Saxon kings. He enumerates twelve battles. The eighth battle was on the castle Guinnon, "wherein Arthur bore the [Christian symbol or] image...upon his shoulder, and the Pagans were turned to flight.... The twelfth battle was on the Mount of Badon, wherein fell 960 men in one day at a single onset of Arthur.... No one overthrew them, but he alone.... In all the battles, he came out victorious."

It is entirely probable, as often alleged, that Arthur was indeed buried in the historic birthplace of Brythonic Christianity -- at Avalon alias Glastonbury, some time after his greatest victory against the Saxons at Mount Badon. Gildas, writing in 550f A.D., mentions the battle of Mount Badon as taking place on the day of his own birth. That latter would be *circa* 516. Arthur's resting-place as being Glastonbury, is first mentioned by Giraldus Cambrensis³² (*circa* 1195).

King Arthur according to Henry of Huntingdon and William of Malmesbury

Even the Anglo-Saxons' mediaeval Christian historian Henry of Huntingdon concedes³³ that "Arthur, the mighty warrior, General of the armies and Chief of the kings of Britain, was constantly victorious in his wars with the Saxons. He was the commander in twelve battles -- and gained twelve victories....

"By the grace of our Lord Jesus Christ..., the Saxons were routed.... The twelfth was a hard-fought battle with the Saxons on Mount Badon [around 516 A.D.], in which four hundred and forty of the Britons fell by the swords of their enemies in a single day.... Arthur alone received succour from the Lord."

These battles and battle-fields are described by Arthur's contemporary, Gildas the historian (530f A.D.). At this period, there were many wars -- in which sometimes the Saxons, sometimes the Britons, were victors. But the more the Saxons were defeated, the more they recruited their forces -- by invitations sent to the people of all the neighbouring countries.

Similarly, Henry of Huntingdon's contemporary and fellow Anglo-Saxon Christian -- the careful mediaeval historian William of Malmesbury -- rightly records³⁴ that the Christian Britons "quelled the presumptuous [Anglo-Saxon] barbarians by the powerful aid of warlike Arthur.... It is of this Arthur that the Britons fondly tell so many tales even to the present day -- a man worthy to be celebrated...by authentic history.

"He long upheld the sinking [Celts-British] State, and roused the broken spirit of his countrymen to war. Finally, at the Siege of Mount Badon...he engaged nine hundred of the enemy --single-handed -- and dispersed them with incredible slaughter."

To the above, the modern Welsh historian Trevelyan adds³⁵ that at Mt. Badon, eight hundred and forty Saxons fell by the sole attack of Arthur the son of Uthyr Pendragon. The *Annales Cambriae* [or 'Welsh Annals'] give as the locality of this battle Bannesdown, near Bath, in A.D. 516. They state that in this important conflict "Arthur bore" the painted emblem of "the cross of our Lord Jesus Christ" -- viz. a red cross on a white background (as also in the case of the flag of St. George) -- "for three days and three nights on his shield; and the Britons were the victors."

The Elizabethan Chronicler Raphael Holinshed on King Arthur

According to the famous Elizabethan chronicler and historian Raphael Holinshed, Uthyr Pendragon's son Arthur was proclaimed 'King of the Britons' around A.D. 516. Holinshed records³⁶ that King Arthur's supporters procured aid from the Armorican Britons out of Gaul. They fought against their enemies to within ten miles of London. There the Saxons, being twice vanquished, were constrained not only to pay tribute but also to receive magistrates to govern them (by appointment of the said Arthur).

Afterward, London was easily won by the Britons. Arthur obtained the victory and then, besieging York, at length entered into that city. Arthur would not permit his men to make any great slaughter of those enemies who were content to yield themselves. He treated them very gently -- and thereby won more praise among all those who heard of his worthy victories.

Arthur joined in league with King Loth of the Picts. The latter were by that time at least nominally a Christian nation. The conditions of this league were that Arthur during his natural lifetime would reign as 'King of the Britons' -- but that after his decease, the kingdom would redound to Loth's own son Mordred and his descendants.

After Arthur concluded this league -- still desiring to purge the whole Isle, and of all miscreants and enemies of the Christian Faith -- he sent to the Scots, who themselves had by then been christianized (at least nominally). He requested them -- on behalf of that duty which they owed to the advancement of Christ's Religion -- to assemble their forces, and to meet him at Tynemouth. There he repaired, to join with them. Thenceforth, they would march against the Saxons.

Victory thus achieved, the Saxons were constrained to yield to King Arthur. They simply submitted themselves to his mercy. He, of his clemency, was content to pardon them of life and goods --**upon condition they would become Christians** and from thenceforth never again make any war upon their neighbours (the Britons, Scots, or Picts).

But if they would not agree to this? Then, leaving their goods, armour and weapons behind them -- they should evacuate the land within the next thirteen days. Many of the Saxons who could get

passages, sailed over into Germany. Others, feigning themselves to become Christians, remained in the land. Few amongst them received the Christian Faith sincerely.

Arthur, having thus vanquished his enemies, gave permission to those [Saxon] nobles whom he had detained in his camp -- having been sent to him as ambassadors -- to depart over into Germany. He permitted the rest of such Saxons as were defenceless, still to remain in the land of Britain and to yield a yearly tribute to the Britons -- but only on condition that they should become Christians.

The international prestige of Arthur the Christian Brythonic King

Professor Rachel Bromwich has written a very valuable essay on *The Character of the Early Welsh Tradition*. There, she makes an interesting and a rather important observation about the A.D. 825 British historian Nenni's discussion (in written **Latin**) of the *circa* A.D. 500f Celto-Briton King Arthur.

Professor Bromwich maintains³⁷ that though he **wrote** about Arthur in Latin, Nennius's immediate **source** was in written **Welsh** -- and not in oral Welsh, nor in written or spoken Latin. This, explains Bromwich, is shown by Nenni's reference to the battle "in which Arthur carried...upon his shoulders" (Lat. *humeros*) the Christian emblem.

As Professor Bromwich explains, the Latin redactor has confused the two Welsh words *ysgwyd* ('shield') and *ysgwydd* ('shoulder') -- both of which could have been written *iscuit* or *iscuid* in Old-Welsh. Plainly, it was upon his shield and not upon his shoulder that Arthur bore the sacred Christian device. The reference, then, is to a cross painted on Arthur's shield --and **not** to any object carried on his shoulders.

Bromwich also explains³⁸ that Arthur's prestige was already fully established in the Celtic districts of Britain long before Normans and Bretons began to circulate and popularize the Welsh and Cornish Arthurian traditions. Indeed, the Normans from Scandinavia (*via* France) may themselves have started to do so -- but only after borrowing ancient materials from the French Bretons. The latter were themselves drawn upon by the mediaeval historian Geoffrey Arthur of Monmouth, who himself blended both classical and Biblical themes with native Celtic elements.

In the book *Roman Britain and Early England*, Professor Peter Blair states³⁹ that the British victory at Mount Badon in A.D. 516 argues that Dorset was still securely in British hands around A.D. 500. In consequence of that victory, there was a time during the sixth century when the Britons exercised control of parts of southern Britain which lay well to the east of Dorset. Indeed, according to a persistent tradition, the kings of Wessex were descended from two chieftains called Cerdic and Cynric. Significantly, the name 'Cerdic' is commonly thought to be Welsh in origin -- not Anglo-Saxon.

In 516, Arthur defeated the Saxons at Mt Badon. Around 520, he established a Christian University at Caerleon-on-Usk.⁴⁰ In 522, he renewed the Church. By 533, he was in Norway. In 536, he was conquering France. Indeed, by 539 he had subjugated most of Northwest Europe.

Small wonder that the mediaeval historian Matthew Paris declares⁴¹ of Arthur: "His name was strongly magnified in the whole [known] World.... Rome trembled."

According to the mediaeval historian P. de Langtoft,⁴² the Christian Britons fought the Pagan Saxons under the leadership of the Brythonic Christians King Uthyr Pendragon and his even more famous son King Arthur. "Then said Dubric(ius), Bishop of Caerleon: 'You who are Christians, listen to my discourse! Christ died for you! Fight in His Name! Defend your land from confusion -- that the Pagans may not win it!'"

However, even while Arthur was defeating the Saxons in battle with sword and shield -- claims De Langtoft⁴³ -- the prophecies of Merlin predicted that matters would soon change. For they 'predicted' that "the Saxon people who come from Germany...will destroy the Christians -- church and abbey -- and will throw all Britain into confusion."

Geoffrey Arthur of Monmouth on King Arthur's Anti-Roman Christian Kingdom

We give a final citation, though an extended one -- from the mediaeval historian Geoffrey Arthur's Latin translation of the ancient Celtic manuscript *History of the Kings of Britain*. This will illustrate the extent of King Arthur's ongoing commitment to a Christian British State both economically and governmentally independent of the Pagan Saxons. Very significantly, it also portrays a Brythonic State determined to remain totally independent of Rome -- both in political and in ecclesiastical government.

Thus Geoffrey writes⁴⁴ that when the high festival of Whitsuntide leading up to Pentecost Sunday began to draw nigh, King Arthur was filled with exceedingly great joy. Having achieved great success, he was fain to hold high court and to set the crown of the kingdom upon his head -- to convene the kings and dukes that were his vassals to the festival, so that he might the more worshipfully celebrate it and renew his peace more firmly amongst his barons.

Situated in a passing pleasant position on the river Usk in Glamorgan not far from the Severn Sea and abounding in wealth above all other cities, it was the place most meet for so high a solemnity. This was the Cathedral Church of the third Metropolitan See of Britain. It had, moreover, a school of two hundred philosophers learned in astronomy and in the other arts.

Whilst Arthur was allotting these benefices amongst them, twelve men of ripe age approached near to the king, with quiet step. They presented him a letter on behalf of the Roman Emperor, Lucius Hiberius.

That letter stated: "Lucius, Procurator of the [Roman Empire or Imperial] Republic, unto King Arthur of Britain -- wishes that which he [Lucius Hiberius] has deserved.... Much do I marvel at the insolence of your government. I am moved to wrath, for you are so far beside yourself as not to acknowledge...the tribute of Britain that the [Roman] Senate has commanded them to pay.... You have presumed to hold [it] back in contempt.... I do command you to appear in Rome..., there to make satisfaction!"

When this letter was read in presence of the king and his earls, Arthur went aside with them. When they had all sat down, Arthur spoke to them thus: "Comrades, the more easily shall we be able to withstand the attack of Lucius -- if we shall first with one accord have applied ourselves to weighing heedfully. He **unreasonably** demands the tribute he desires to have from Britain. For he says we ought **of right** to give it to him, because [he alleges] it was paid to Julius Caesar and his other successors who did of old invade Britain by force of arms" -- in B.C. 55f, and especially from A.D. 43 onward.

"In like manner," responded King Arthur, "do I now decree that Rome ought of right to pay tribute to me -- forasmuch as my ancestors did of yore obtain possession of Rome. For Belin, that most high and mighty British king, did, with the assistance of his brother Brenn, take the city [around B.C. 390] -- and, in the midst of the market-place thereof, did hang a score of the most noble Romans.... Moreover, after they had taken it, [they] did for many a year possess the same.

"Constantine also, the son of Helena..., both of them nigh of kindred unto myself -- and both of whom, the one after the other, wore the crown of Britain -- did also obtain the throne of the Roman Empire [around A.D. 313f]. Bethink ye, therefore, whether we should ask tribute of Rome!" So Arthur to his earls.

King Arthur said further that all those of his allegiance were ready with one accord. He bade them return and call out the armies to meet the Romans. He sent word to Rome's emperors through their ambassador that in no wise would he pay the tribute, nor would go to Rome.

Lucius Hiberius, when he learnt that such answer had been decreed, by command of the Senate called forth the kings of the Orient. They were then to make ready their armies, and come with him to the conquest of Britain.

This led to a military clash between the Romans and the Britons. Explains the mediaeval historian Geoffrey: "In the end, the Romans -- unable to stand up against them -- hastily retreated from the field. But the Britons, still pursuing them, slew many.... The victory complete, Arthur bade the bodies of his barons be separated from the carcasses of the enemy."

Geoffrey of Monmouth then describes Arthur's last battle --against the Non-Christian Saxon aggressors. "Arthur, burning with yet hotter wrath from the loss of so many hundred comrades-in-arms, after first giving Christian burial to the slain, himself was wounded deadly -- and was borne hence unto the isle of Avallon [or Glastonbury].... There he gave up the crown of Britain unto his kinsman...in the year of the incarnation of our Lord 542."

The time and the place of the death of Britain's King Arthur

The *Annals of Wales*, themselves almost contemporary with Arthur, relate that he died victoriously (quite some time) after the A.D. 516 Battle of Badon. "*Bellu Badonis.... Gueith Ca[m]lann Arthuri.*"⁴⁵

The *Annals* refers to "the fight at Camlann, in which Arthur and Medraut were killed." The BBC's historian Michael Wood explains⁴⁶ that one of the Roman forts on Hadrian's Wall bore the name *Camboglanna* -- which philologists think could be represented in a late form in the *Annals'* key

word "*Camlann*." The fort *Cambloglanna* has been identified with that of Birdoswald, which stands over a great sweep of the river Irthing east of Carlisle close to the probable birthplace of St. Patrick (the the great Brythonic Christian Missionary to Ireland).

Thus, Wood seems to place Arthur's death-place in Cammlann near his court in Camelot. This he locates near Carlisle in Cumbria -- and far from Kelliwic in Cornwall (as in the South-Welsh tradition). Naturally, if Arthur kept both a northern court and a southern court -- as many mediaeval monarchs indeed did -- the two traditions are altogether reconcilable with one another.

The 1143 A.D. English historian William of Malmesbury simply notes but does not elaborate on the burial of the great Briton King Arthur at Avalon alias Glastonbury.

Avers Malmesbury:⁴⁷ "There is much proof of how venerated the church of Glastonbury was.... But I omit it.... I pass over Arthur, famous king of the Britons, buried with his wife in the monks' cemetery between two pyramids, and many other leaders of the Britons."

The modern Welsh historian Trevelyan observes⁴⁸ that from the death of Arthur to the close of the sixth century, although the struggles between the Welsh and the Saxons were frequent and prolonged, there was a dearth of heroes in the noblest sense of the word. But warriors and fierce fighters for the cause of their country, were numerous.

The demise of Celtic Britain after the death of King Arthur

After Arthur died around 542 A.D., Celtic Britain lacked any leader of his stature. It is true, as Sir Winston Churchill observes,⁴⁹ that "Maelgwyn the king of Wales was still alive when Gildas wrote"; but "the *Annals of Cambria* tell us he died of the plague in 547." At least politically -- the Celtic sun was beginning to set over most of South Britain.

For after the A.D. 542 death of the famous Christian Celto-Briton King Arthur, the Brythons rapidly retreated before the advancing Anglo-Saxons. The mediaeval Welsh scholar Geoffrey Arthur of Monmouth -- in his own translation of the Ancient British document *History of the Kings of Britain* -- records⁵⁰ that "the folk of the country of Britain...by the treachery of the Saxons were utterly laid waste. The Saxons desolated the fields; set fire to all the neighbouring cities; burnt up well-nigh the whole face of the country, from sea to sea.

"All they that dwelt therein, along with the Presbyters of the churches, were delivered up to the flashing of their swords or the crackling of the flames. They laid waste well-nigh the whole island. More the part thereof which was called England, did Satan the tyrant make over to the Saxons -- through whose treachery he had come into the land. The remnant of the Britons therefore withdrew themselves into the western parts of the kingdom -- to wit Cornwall and Wales. From hence, they ceased not to harry their enemies." Thus Geoffrey Arthur of Monmouth.

Worse yet. After King Arthur's death, romanizing agents slowly began to infiltrate Britain -- from France and Italy. The Germanic Franks had already become fanatical Romanists, and their advance-forces -- later to break through upon the Jutes of Kent in the shape of Queen Bertha and

her clergy -- were already at work even upon the Britons. The latter, however -- as will be seen below⁵¹ -- stoutly resisted the advances of these 'Romish wolves.'

Celtic Missions continue in Britain despite resistance by the Saxons

It should not be thought that the Christian Britons made no efforts to christianize the Pagan Saxons during the sixth century. For indeed they did -- even in the midst of fighting for their own very survival against the Anglo-Saxons. This continued -- even at the first indication of romanizing influences, from France and Italy, upon the English in Britain.

Most of the missionary successes of the Brythons at that time, however -- as also during the previous hundred years -- were achieved elsewhere. As pointed out by both McLaughlan and Ebrard, the old Celtic Church of Ireland and Scotland -- also in its missionary work on the European Continent -- was overwhelmingly Proto-Protestant and Anti-Romish.⁵² Indeed, that Iro-Scotic Church had itself been pioneered by Proto-Protestant Culdee Britons, such as Ninian and Patrick.

It must be remembered it was precisely the British Christians who from around A.D. 400 had evangelized, and who kept on evangelizing, the Pagan Irish -- even while the latter were constantly marauding the west coast of Britain and carrying off British youth as their slaves. Consequently, from A.D. 500 onward, the Erin Scots took Christianity -- from a by-then-christianized Ireland -- to Western Scotland.

The Christian zealot Bridget helped in this. Indeed, there is some evidence that Irish Missionaries even then (*via* Iceland) reached America.⁵³

However, even while the Christian Bridget Kirkbride's Iro-Scots were taking Christianity to Western Scotland around A.D. 500 --the West-Saxons were continuing to pour into England from Europe. Many were the battles between Christian Briton and Non-Christian Saxon in those times. Yet there is no evidence whatsoever that the Christian Britons then discontinued their historic habit of trying to evangelize even their enemies. For they had faithfully done so in the past, ever since the A.D. 43f Pagan Roman occupation of their country.

Kentigern the Briton's evangelizing efforts despite his people's setbacks

The well-known Canadian-American Calvinist Rev. Dr. J.T. McNeill rightly points out⁵⁴ that according to his mediaeval biographer Jocelyn, the A.D. 518-603 Brython Kentigern was prenatally conceived and carried in Greater Cumbria. His mother almost miscarrying,⁵⁵ he was soon thereafter conveyed just across the border.⁵⁶ There he was then born -- in the Co-Brythonic south of what is now Scotland.

As his later mediaeval biographer Jocelyn of Furness in Lancashire (itself then within Greater Cumbria) points out, Kentigern was the son of a Brython. That royal father was Prince Ewen -- alias Owen ap Urien (of Rheged in Strathclyde near Cumbria).

Kentigern's mother was a Christian Pict -- Thanew, the daughter of King Loth. The name 'Kentigern' or Cyndegyrn -- apparently derived from *Ken* and *Tigearna* -- means 'Head Lord' (and evidences his royal parentage).⁵⁷

Kentigern was thus a Brythonic Cumbrian as to the place of his conception -- and a Brythonic Strathclydian⁵⁸ as to his paternity and as regards the place of his birth. He apparently received his training among the Brythonic Culdees in Wales. Later -- himself a disciple of the (Brythonic) Bishop Servan⁵⁹ -- Kentigern became the British Christian Missionary at Culross in Scotland. Gaelic Goidels called him *In Glaschu*, "the Grey Hound."⁶⁰

Sadly, however -- after his stint in Scotland on the border between the Scots and the Picts -- war broke out. Kentigern was opposed by a pagan king called Morken, and had to flee from what is now Scotland. So he turned toward Wales. On his way there, he is said to have preached in the area around Carlisle and throughout the Cumbrian mountains where he himself had been conceived. He then arrived at St. David's in Wales, before A.D. 544.

St. David himself welcomed Kentigern, and the Welsh king granted him land. Here Kentigern founded the Culdee monastery of Llan-Elwy in 560 (which was later renamed St. Asaph's) -- while his associate Deiniol founded Bangor Cathedral in North Wales. For his scholastic monastery, Kentigern received grants from Prince Maelgwyn of Gwynedd⁶¹ -- but later left Llan-Elwy in order to return to Scotland. As his successor, Kentigern appointed his disciple Asaph to head up his monastery in Wales. Indeed, Asaph later built up Llan-Elwy into an institution with some 965 members.

King Rhydderch ('the Bountiful') of Greater Cumbria may have become a Christian while sojourning in Ireland. After the end of a war in Scotland, he received the kingship there tpp. That Brythonic Christian king won a great victory at the Battle of Ardderyd in 573. Victorious, he now pursued a Christian policy in Scotland -- and at once recalled Kentigern.

According to Jocelyn, Kentigern now preached throughout Britain -- from Scotland in the North, to Wales in the South. Indeed, Kentigern even visited and worked -- in the wilds of Iceland, the Orkneys, Norway, and Albania. Thus Rev. Dr. J.A. Duke, in his two works *History of the Church of Scotland* and *The Columban Church*.⁶² The Christian Briton Kentigern did, however, evangelize chiefly in Strathclyde alias Greater Cumbria (in what is now Southwestern Scotland and Northwestern England).

Circa 583, Kentigern became Bishop of Glasghu (alias Glasgow) -- when so induced by the local king; the local clergy; and the local people. The latter nick-named him 'Mungo' (alias 'dear friend'). An Irish [Culdee] Bishop was brought in to ordain him thus, "according to the custom of the Britons and Scots" -- and not according to the Romish rite, which was then still unknown anywhere in the British Isles.

As Gladys Taylor points out,⁶³ Kentigern took up his appointment as Bishop or Overseer at the request of Rhydderch Hael, the Christian Brythonic King of Greater Cumbria. The energetic leaders Columba and Kentigern worked in unison, welding together communities of Christians over a large area -- from Yorkshire in the south, to the Highlands of Scotland in the north.

Indeed, Jocelyn tells a fine story of an arranged meeting with the great Culdee Christian Columba (*circa* 584). The two leaders Columba and Kentigern, both then in their sixties, approached the meeting-place with psalm-singing. Scotland's chronicler Hector Boece speaks of Kentigern spending six months with Columba at his monastery at Dunkeld.

Professor Dr. F.F. Bruce describes Kentigern's dates and circumstances somewhat differently. Bruce argues⁶⁴ that Kentigern was a native of Lothian who was elected Bishop of Cumbria in 543, yet who also did missionary work in the neighbourhood of Glasgow at that time. But in 553, the hostility of a Pagan Chief compelled him to seek refuge in Wales.

There, he visited St. David. There too, he founded the monastery at Llan-Elwy in Flintshire -- which was later called St. Asaph's (after his successor). On his recall to Strathclyde by Rhydderch, he settled at Glasgow. Missionary activity radiated from Glasgow southwards to Galloway, and northwards to Aberdeenshire and even to Orkney. He died in Glasgow, A.D. 603.

The Culdee Church of Kentigern, Columba and Columban(us)

Now the followers of both Kentigern and Columba were called *Culdees*. Rev. Dr. J.A. Duke writes⁶⁵ that the best description of these Scottish *Keledei* is probably that which is given by Kentigern's fellow-Northcountryman the twelfth-century Lancashireman Jocelyn of Furness in his *Life of St. Kentigern*. Jocelyn, himself a Celt from Greater Cumbria, says that the disciples of Kentigern were *Keledei*.

Jocelyn's very insightful description of Kentigern's Culdees is as follows: "**He joined to himself a great many disciples, whom he trained in the sacred literature of the Divine Law. They were intent on psalms and prayers and meditation upon the Divine Law -- after the fashion of the primitive Church under the apostles.**"

The *Celi-De* of Scotland were largely located in the kingdom of the Picts. It seems they first came from Ireland. See Zimmer's book *The Celtic Church*.⁶⁶ They helped to fill up the gaps in the Pictish Church -- which had grown from the Church of Columba and Kentigern in the Pictish State. They survived until they were swept away in course of time -- by the later establishment, throughout all Scotland, of the Church of Rome before the Neo-Culdee (alias the Protestant Reformation).

The manuscript called *The History of the Church of St. Andrews* was written about the middle of the twelfth century. There, we get a description of the *Keledei* of Scotland.

There was a community of *Keledei*, we learn, who then lived at St. Andrews. **They were married and held property, and transmitted their church-endowments to their children.** They were swept away by Queen Margaret (d. A.D. 1093) and by her son the 1084-1153 King David the First -- respectively the first Romish queen-consort and the first Romish king of Scotland. Thus Rev. Dr. Duke.

Rev. James Mackenzie indicates in his *History of Scotland*⁶⁷ that the religion of the Culdees was the pure religion of the Bible, free from the corrupt doctrines and practices of the Church of Rome. They owned no rule but the Word of God. They had no worship of saints or angels; no prayers for the dead; no confession to the priest; no sacrifice of the mass. They hoped for salvation

from the mercy of God alone -- through faith in Jesus Christ. They had no prelates, and their only Church Officers were Ministers and Elders.

The Culdees flourished long in Bible purity. But in the course of time, the "mystery of iniquity" which corrupted all Christendom (*cf.* Second Thessalonians 2:7) gradually tainted the primitive Church of Scotland too -- thereby infecting it with the blighting influence of popery. Thus Mackenzie.

The Culdee Cumbrian St. Kentigern (A.D. 518-603) laboured in Wales, Scotland and Pictland. The Welsh Church thrived under St. David from 570 till 590. St. Machar worked in Scotland's Aberdeen, until he died in 594 A.D.⁶⁸

The Culdee Columba, of course, trained many Missionaries on the isle of Iona. From Ireland, in 595 his colleagues St Gall and St. Columbanus went out as Culdee Missionaries to France, Switzerland and Lombardy. They knew nothing of the papacy -- and Columbanus resisted the Bishop of Rome also while in Italy.

Rev. J.J.T. Campbell was for some time Lecturer in Church History at the Queensland Presbyterian Theological Hall. He has rightly stated⁶⁹ that several Missionaries left the British Isles, carrying the Gospel to areas of Europe. The Celtic Christian Iro-Scot Columban (A.D. 543-615), with a band of twelve men, went into Burgundy in A.D. 585. He was followed by his associate Gall, from Culdee Ireland, who took the Gospel to Switzerland. There, they prepared the ground also for the later Neo-Culdeeism of the Protestant Reformation.

The oldest extant Brythonic Church Historian: Gildas the Wise

We now come to the oldest extant Celto-British church historian -- Gildas the Wise (*circa* 516-570). It should be noted that Gildas's father, the married man Caw, had himself founded a non-celibate monastery. Indeed, Caw imparted a similar outlook also to his son Gildas. Thus, as John R. Morris of London University College⁷⁰ has observed -- the aristocratic abbots Cadoc and Gildas were opponents of harsh asceticism.⁷¹

Gildas's father the Christian Caw was possibly a Pict and certainly a Celt -- from North Britain. Caw had fought --together with his friend and liege the renowned Christian Brython King Arthur -- against the Non-Christian Saxons.⁷²

Gildas himself was born in the Tyne region⁷³ of what was then Greater Cumbria -- apparently in the north of what is now England, just south of what is now Scotland. He first saw the light of day in the very year his father Caw was helping King Arthur to defeat the Anglo-Saxons in the Battle of Mt. Badon --A.D. 516. After that, however, the Britons steadily lost ground to the Saxons -- being irreversibly defeated around 545.

Gildas was therefore a Brython, and originally an inhabitant of Greater Cumbria between the Tweed and the Tyne. In later years, he is said to have migrated to St. Gildas de Rhuys in Morbihan. This was and is opposite Celtic Cornwall, in Southern Brittany. It is probably there that he wrote his chief work -- *On the Ruin of Britain*.

Yet another early writing, the *Welsh Annals*, report a visit by Gildas to Ireland in 565. They enter his death at 570. It seems he died in exile, in Brittany -- but was then buried at Glastonbury in Somerset (where he had earlier laboured).

Gildas, writes the noted modern Professor of Early British Church History, Rev. Dr. Hugh Williams⁷⁴ -- was the son of Caw. From Welsh Anglesey, Gildas was attracted to Llan-Illtud monastery. He was more than forty-three years old, some time before the death of Maelgwyn around 546. In the school of Iltyd, a great number of the sons of the nobles were taught. Gildas was the greatest.

He was a very learned man. He shows an acquaintance with the *Church History* of Eusebius, the *Histories* of Orosius, and other Latin works. Moreover, **Gildas committed the Biblical Sacred Scriptures to memory**. He went round all the territories of the Hibernians; restored the churches and instructed the whole body of the clergy in Britain and elsewhere; and finally laboured in Brythonic Brittany. Perhaps with a view to a scholarly and even an international readership, he wrote his major extant work *Ruin of Britain* precisely in Latin.

Gildas the Briton's utter devotion to Holy Scripture

Williams maintains⁷⁵ that in Gildas we discover a real devotion to the Word of God. Above all, he is a student well versed in Holy Scripture. The extracts given by Gildas, represent the Old Latin version of the Septuagint as it existed before Origen's *Hexapla* prior to about A.D. 250. That, however -- outside of Britain -- was superseded before long by Jerome's own version. The latter is now called the Vulgate, and it soon became the official version of the Roman Catholic Church (then itself in process of consolidation).

In Non-Romish *Britannia*, however, the ancient Pre-Vulgate 'Old-Latin Version' or translation of the Holy Scriptures was frequently used in Romano-Britain. Its use continued there, until the Roman withdrawal in A.D. 397. Indeed, dwindlingly, it there lived on into the sixth century.

In addition, of course, the Old-Celtic Version or vernacular translation of copies of the original Greek and Hebrew Scriptures into the ancient language of the Brythons was widely used in Ancient Britain (both North and South) -- especially in the many geographical areas outside the spheres of Roman influence. Even though Gildas does sometimes employ Jerome's A.D. 404 Vulgate when writing quotations of some length -- he often reverts to the Old Latin Version internationally recognized before Jerome. Indeed, his style further suggests an underlying grasp also of the Pre-Latin Old-Celtic vernacular translation of Holy Writ.

Of course, also the Greek language -- and indeed even from Pre-Christian times -- was known and taught in Britain. Compare Julius Caesar's B.C. 55f testimony about the British druids with their good knowledge of Greek. Gildas himself translated numerous passages of the Old Testament from the Greek Septuagint, and of the New Testament from the *Koinee* Greek. See Schoell's *Concerning the Sources of the Ecclesiastical History of the Britons and the Scots*.

Moreover, Gildas's massive knowledge of especially the Old Testament well evidences an acquaintance with Hebrew -- not only (probably) on the part of the scholarly Gildas himself, but (possibly) also on the part even of the ordinary clergy of Britain.

In the Church of the Ancient British people, then, Gildas is very important. Indeed, also his moral code is high and exacting.

Rev. Professor Dr. Williams further explains⁷⁶ that Gildas, from the Tyne in the North, travelled far -- in order to become a disciple of Illtyd (at Llan-Illtyd in South Wales). He committed almost the entire Bible to memory, and also acquired an intimate knowledge of the Christian literature of the West. Moreover, the teachings of Illtyd were not only absorbed by Gildas himself. They were also carried by him to Ireland.

In his own modern edition of Gildas,⁷⁷ Michael Winterbottom explains that this old writer musters all-pervading Biblical language reinforced with borrowings. They testify to the controlled and sophisticated rhetoric of Ancient British writing. His Bible rang out in the ears of his countrymen. Indeed, Gildas used -- over large stretches of the Bible -- versions older than Jerome's Vulgate and nearer to the Greek.

Gildas was thoroughly rooted in Holy Scripture. This can be seen from a swift examination of even his minor extant works. However, this is seen especially in his major work on *The Ruin of Britain*.

There, he refers: to the Law of Moses, at least thirty-three times; to the Historical Books, at least forty-one times; to the Poetical Writings, at least thirty times; to the Major Prophets, at least seventy-nine times; and to the Minor Prophets, at least thirty-five times. There, he also refers: to the Gospels, at least thirty-seven times; to Paul's Epistles, at least forty-one times; and to the rest of the New Testament, at least nineteen times.

Truly, Gildas lived in the Holy Scriptures. Less importantly but also worthy of note, Gildas cites even other ancient writings. Thus he quotes: from the Old Testament Apocrypha; from the Classics (Vergil and the Christian Patristic Fathers); and from the church histories of Jerome, Rufinus and Sulpicius Severus.

Indeed, Gildas also refers to Aetius, Alban, Ambrosius Aurelianus [alias Embres Erryll], Aquileia, Arius, Caerleon, Conan, Cestynnin of Cernyw, and Cuneglas. He also mentions: the Demetae, Gaul, the Irish, Italy, Maximus, Melgwyn, Philo, the Picts, Porphyry, the Romans, Rome, Samson of Dol, the Saxons, the Scots, the Severn, Spain, the Thames, Tiberius, Trier, Verulam, Vortigern and Vortipor.

It further seems that some of Gildas's other works, now no longer extant, were still known to mediaeval historians. Thus the A.D. 1138 mediaeval scholar Geoffrey Arthur of Monmouth -- in his own *History of the Britons*,⁷⁸ states the blessed Gildas wrote that the *circa* B.C. 510f British Lawgiver and King Dunwallo Moelmud ordained that the temples of God and the cities of Ancient Britain should enjoy such privileges as of his Common Law.

Proclaimed Geoffrey: "If any would fain know all of his ordinances as concerning them -- let him

read the Molmutine Laws. Gildas the historian did translate them out of the British [into Latin]...and [the A.D. 880] King Alfred [did translate them]...into the English tongue."

Gildas ideally suited to be Britain's oldest extant Church Historian

The famous Canadian-American Scholar Rev. Professor Dr. J.T. McNeill rightly states⁷⁹ that in Gildas we have a writer of distinction. He says he was born in the year of the Battle of Mount Badon -- which scholars now date somewhere between 500 and 516. A date of about 570 for his death seems to be gaining acceptance. He was born in Strathclyde or Greater Cumbria. His father Caw Prydyn -- either a Briton from the north of South Britain, or alternatively a Pict from what is now Scotland -- had migrated to Strathclyde.⁸⁰

Tradition holds that Caw and his family moved southward from Greater Cumbria to the kindred Brythonic Anglesey in Cambria -- during the boyhood of Gildas. This would more readily account for Gildas's attendance at the school of the learned Illtyd.

Not just Caw but also his son Gildas was married. Also two of his sons obtained recognition as saints. So too did one of his brothers -- yet another son of the Culdee Caw, the co-founder of the non-celibate Monastery at Cambuslang.

It was while in retirement on the island now called Flatholm in the Bristol Channel -- a retreat also, at times, of his schoolmaster Cadoc -- that Gildas wrote *The Ruin and Conquest of Britain*. Studies by C.E.S. Stevens and F. Kergouegan have shown that the book is a single whole.

The book, Gildas tells us, is written "**out of zeal for God's Church and His Holy Law.**" Gildas is passionately concerned for a high morality in Church -- and in State.

"Kings hath Britain," he approvingly observes. "But," he then laments, "they are tyrants." He continues: "Judges she hath, but they are impious; Presbyters hath Britain, but they are unperceiving."

Thus, Gildas seems to be almost a 'reincarnation' of some Hebrew prophet -- a new Amos; or a second Jeremiah. Indeed, as already noted, he cites the Prophets more frequently than he does any other category of the Holy Scriptures.

After King Arthur's great victory over the Saxons in A.D. 516, Gildas asserts that the victors maintained orderly government for a generation. The Britons had won the war. The English were beaten, though not expelled from Britain. For the next decades, they were confined to partitioned reservations chiefly in the east of 'England.'⁸¹

The A.D. 1120 Anti-Celtic and Anti-Culdee Anglo-Norman English church historian William of Malmesbury -- whom the great Westminster Assembly commissioner and theologian James Ussher called "the chief of our historians" -- made a very important statement in his own famous *Chronicle of the Kings of England*. For William of Malmesbury⁸² calls "Gildas an historian neither unlearned nor inelegant, to whom the Britons are indebted."

Speaking about Glastonbury, William of Malmesbury further alleges that Gildas -- "captivated by the sanctity of the place -- took up his abode [there] for a series of years." Indeed, after Gildas's death, adds William, he was buried there -- in the old church.

Gildas's outline of the Britons' Church History (A.D. 35f to 560)

In light of all the above, it is therefore very significant that Gildas himself claimed⁸³ Christianity had first reached Britain directly from Palestine -- and within five years after Calvary. Said he: "We know that Christ the true Sun afforded His light to our island in the last time of Tiberius Caesar." Indeed, a little later Gildas even calls the Britons God's own people -- "His latter-day Israel."⁸⁴

Looking back from A.D. 560 especially over the previous century, Gildas noted the way the Christian Britons had up till then regained the hegemony over their island from the Saxons. He records⁸⁵ that a remnant of the Britons was strengthened under the leadership of the A.D. 460f Ambrosius Aurelius alias Emrys Erryll -- the courteous and faithful, the brave and true.

"God gave strength to the survivors" of the A.D. 460f Christian Britons, observes Gildas. Thus they kept on "burdening Heaven with unnumbered prayers.... Their leader was Ambrosius Aurelianus.... Under him, our people regained their strength [460-80 A.D.] -- and challenged the victors to battle. The Lord assented, and the battle went their way.... His offspring at this day [A.D. 560]...still gather strength and provoke their [previous] conquerors to arms; and now, by the favour of Heaven, have gained a victory in answer to their prayers."

Referring back to the time of the A.D. 460f Embres Erryll, Gildas further explains:⁸⁶ "From then on, victory went now to our countrymen, now to their enemies -- so that in this people the Lord could make trial (as He tends to) of His latter-day Israel, to see whether it loves Him or not. This lasted right up till the year of the siege of Badon Hill."

The Britons indeed had a **fine legal system**. Explains Gildas:⁸⁷ "Britain has kings.... She has judges.... They chase thieves energetically all over the country.... They distribute alms profusely.... They take their seats as judges.... They keep many prisoners in their jails."

The above testifies to an excellent network for political administration. It was supported by the testimony of a strong indigenous Christian Church. Yet, many of the leaders of the Celto-Britons were then living in sin -- and hence bringing down the wrath of God (in the form of the Non-Christian Anglo-Saxons *etc.*) upon their nation.

Sadly, the moral rot of the Britons continued. For (records Gildas):⁸⁸ "Kings; public and private persons; priests and churchmen -- kept to their own stations.... All the controls of truth and justice have been shaken and overthrown...with the *exception* of a *few*.... Like posts and columns of salvation..., by their holy prayers they support my weakness.... Their worthy lives...men admire, and...God loves."

Gildas strongly condemns the Antinomianism then corrupting the British Church

However, Gildas also continues:⁸⁹ "So far, I have addressed the kings [alias the confederation of governors] of my country --both in my own words, and **in the Oracles of the Prophets...** How glad I should be...to rest here..., if I did not see such great mountains of wickedness raised against God -- by Bishops [or the moderating Overseers] and other Presbyters and Clerics!"

Gildas goes on, perhaps too pessimistically:⁹⁰ "Britain has Presbyters, but they are fools; very many Ministers, but they are shameless.... They have church-buildings, but they go to them for the sake of base profit.... **They do not reprimand the people for their sins. Indeed, they [too] do the same things themselves. They make mock[ery] of the precepts of Christ!**

"Yet it may be said: 'Not all Bishops and Presbyters are categorized as above.... They are not all stained with disgrace'....

"I agree entirely. But...which of them went forth with men full of faith, like Gideon -- to...lay low the camps of proud Gentiles [or unbelievers] -- **symbolizing...the mystery of the Trinity?**"⁹¹

Here, Gildas opposes breakers of the Law of God. Significantly, he mentions this in the same breath as His commitment to that Law's Triune God Himself -- and apparently also to "symbolizing...the mystery of the Trinity." By this latter he apparently means administering trinitarian baptism. Here, Gildas certainly seems to be rebuking many of his own Brythonic "Bishops and Presbyters" for not sufficiently evangelizing the Anglo-Saxon "proud Gentiles" -- nor often enough offering even them Christian baptism "symbolizing...the mystery of the Trinity."

Gildas's hatred of antinomianism and his love of Trinitarianism not only reflects the dominant mood of the Ancient British Church in the centuries then past. It also points to its direction in the many centuries of its future.

Gildas compares many of his clerical contemporaries with the Pharisees. Antinomianly, they had departed from the Commandments of God -- while neonomianly enforcing their own merely-human traditions.

Thus Gildas observes:⁹² "**I should certainly like...to interpret in the historical and moral sense, all these testimonies from the Holy Scripture** that I have so far inserted.... 'Whoever breaks one of these least commands and teaches men to follow his example, will be called the least in the Kingdom of Heaven' [Matthew 5:19]." Accordingly: Gildas tolerates no subtractions from, nor additions to, the Law of God.

Therefore to Gildas -- himself married and with two sons⁹³ -- a Presbyter should rather not be celibate. Instead, he should indeed be 'the husband of one wife.' As Gildas observes:⁹⁴ "Let us have a look at what follows." First Timothy 3:4-10. 'One who rules his house well, keeping his sons subject to him in all chastity.'

"So, comments Gildas the Wise, "the chastity of fathers is incomplete -- unless it is crowned by that of their sons too.... 'But if a man does not know how to govern his own house, how can he

give due attention to the Church of God?' These are words proved by results that leave no room for doubt!"

There are also a few fragments extant, from lost letters by Gildas. Such extant fragments were written probably during or after his A.D. 565 visit to Ireland. Much in those letters is germane to our subject -- the roots of Common Law. Thus, in *Letter Three*, Gildas condemns those who are "ignorant of the justice of God."

In *Letter Four*, Gildas insists that a leader suspected of sexual immorality needs to be charged -- and that the charge needs to be proven. Thus, even a Presiding Presbyter alias "an Abbot...deserves to be barred from the table of holy men, and even to be loaded with the charge of fornication -- not on suspicion but [only] as a clearly detected evil." To Gildas, there must be due process of law -- as well as protection of legal rights.

In that same letter, Gildas emphasizes the Eighth Commandment ('you must not steal!') -- and condemns the compulsory redistribution of wealth also in monasteries. He explains: "If any monk has a superabundance of worldly things...he will not be blamed for owning anything...so as to avoid destitution." To Gildas, there must be no compulsory communism.

In *Letter Six*, Gildas says: "Cursed is he who removes boundary stones, particularly those of his neighbour'; [and] 'Let each in God stay where he is called' [Deuteronomy 27:17 & First Corinthians 7:20]. Consequently the Chief should not be changed, except at the choice of his subjects; nor the subject obtain the place of his Superior, without the advice of an Elder....

"[Moreover,] it is quite proper for Bishops and Abbots to judge those beneath them. For their blood will be required at their hands by the Lord, if they do not rule them well. But those who disobey their fathers [cf. Exodus 20:12 & Matthew 15:4], shall be as the heathen and publicans!" To Gildas, there is only a Biblical chain of command -- and no egalitarian revolutionism.

Sadly, however, Gildas himself had witnessed the beginning of the end of Celtic control over Southern Britain. Writing around A.D. 560 not long before his death, he truly remarked:⁹⁵ "Not even at this date are our [British] cities inhabited again, but they lie deserted and overthrown.... Laws of truth and justice were so shattered and torn up!"

The broader picture of a largely-Christianized British Isles before A.D. 560

As the historian Peter Blair remarks,⁹⁶ Gildas -- a British monk writing at about the middle of the sixth century (*circa* A.D. 560) -- was not so much concerned with Saxon heathenism. He was, however, very concerned -- with the failure of a number of British kings to conduct their lives according to the principles of the Christian faith which they professed.

On this wide view, embracing Ireland as well as all the rest of Britain, the Anglo-Saxon settlers are seen as heathen intruders. They were a threat to a civilization which certainly by the end of the sixth century (and perhaps considerably earlier) had become predominantly Christian. Thus Blair.

By about A.D. 550, all Ireland had become christianized -- under Finian, Columba and Comgall. The great German church historian Rev. Professor Dr. Friedrich Loofs, in his great book *The*

Customs of the Ancient British and Scottish Church,⁹⁷ writes that there can be no doubts that during the sixth century the Irish Church was built anew.

There appears to have been no corner of Ireland without its monastery. Among the founders of these, were: Finian, Abbot of Clonard in Meath, whose disciple Columba himself is said to have been; and Comgall, Abbot of Bangor, in Ulster. Indeed, we must not neglect here to add the name of that great Irish Missionary -- Brendan ('the Navigator').

The Welshman Rev. Professor Dr. Hugh Williams remarks of the above-mentioned Irish Missionaries⁹⁸ that these men had been disciples of Gildas and David. Finian afterwards consulted Gildas upon a question of discipline.

Indeed, from Ireland and *via* Iceland -- perhaps even from A.D. 560 onward -- Christian Missionaries seem to have reached America and left a trail as far as Minnesota.⁹⁹ Yet such Irish Missionaries were Proto-Protestant Culdees, not Romanists. As Alice Stopford Green explains in her book *Irish Nationality*,¹⁰⁰ Christianity had come to Ireland from the East -- tradition says from St. John of Palestine (*via* Asia Minor) -- and not from Rome.

Now it is quite possible that the previously-mentioned Briton Arthur's conquest of Ireland and Iceland is connected with the Irishman "St. Brendan the Navigator's"¹⁰¹ A.D. 560 voyage from Ireland to Iceland and beyond, just a few decades later. That, incidentally, occurred just one year after Jews were stoned in Britain -- for burning a representation of Christ.

The people of Western Ireland claim Brendan as the first discoverer of America. William Bryan, in his book *The Improbable Irish*, insists¹⁰² that the Culdee Irishman Brendan sailed quite that far -- and there left behind him Christian ceremonies, among the Algonquin Indians. Indeed, when the Icelander Leif Erikson later lived among the Massachusetts Indians around A.D. 1000 -- he there encountered legends about "an Irish 'man of God' and of the sea."

This Brendan of Kerry was one of the many friends of the Welshman St. David. Known as St. Brendan the Navigator, he was surely the most travelled of all the Celtic saints. According to Gladys Taylor,¹⁰³ he sailed far westward, seeking converts from island to island in the North Atlantic (such as even in Iceland *etc.*).

The ancient document *Navigatio Sancti Brendani* (alias 'The Voyage of Brendan') takes him so far west on such a long voyage -- that he does seem to have traversed the Atlantic. The length of his voyage helps us to understand St. Brendan's prayer, often repeated by the Breton seamen (who love this sailor saint): "O my God, help me! For my boat is so small, and Your sea is so great!"

Vehement Mission of the Columban Culdee Church of Early Ireland and Iona

We must now turn to the Irishman Columba, and his key role in evangelizing especially Scotland. According to the historian Peter Blair,¹⁰⁴ Columba was born in Donegal *circa* 520 and established himself in Iona *circa* 563. From there, he directed a mission to the more northerly Picts.

Columba was certainly neither a Romanist nor a Romanizer, but a godly Bible-believing

Proto-Protestant Christian. Also according to Professor Dr. Owen Chadwick -- in his critical essay on the *Early History of the Welsh Church*¹⁰⁵ -- Columba has been put forward as the prototype of Scottish Presbyterianism.

Isabel Elder observes¹⁰⁶ that the great Columba, fourth in descent from Niall of the Nine Hostages -- and born in Irish Donegal about fifty years after the death of St. Patrick -- was associated with the Culdee Church of Iona for thirty-two years. He arrived there from Ireland -- on Pentecost Eve in the year 565 -- together with his twelve disciples.

From Iona, the royal Celt Columba took the Gospel of 'Primitive Christianity' to the Western Isles off the coast of Scotland. Indeed, British Christian Missionaries were even in those dire times of their own Anti-Saxon Wars, still evangelizing large parts of pagan Europe.

For about a century long, from about A.D. 475 onward, Scotland was progressively colonized from and increasingly evangelized by Culdee Christian Ireland. At this point, an extended note on the Culdee beliefs of those Iro-Scots -- the views soon to be disseminated by the Culdee Columba and his followers throughout Scotland and into large areas of Western Europe -- is considered to be appropriate.

According to Rev. Dr. J.A. Duke's scholarly book *The Columban Church*,¹⁰⁷ those Culdees were thoroughly orthodox. While attaching much importance to the festive seasons of Easter and Christmas, they even more insisted on complete rest from work every Lord's day.

They baptized adults only after catechizing them. However, they simultaneously baptized also the infants of such adults -- by aspersion or sprinkling. They also believed in a non-transubstantiated and spiritual 'real presence' of Christ at His Table -- with the sacrament served to all communicants in both bread and wine.

The Culdees: held the marriage tie to be sacred; knew of no mariolatry; and permitted a presbyterate of married men.¹⁰⁸ They were, declares Warr,¹⁰⁹ characterized by: Celtic fervour; simple piety; restless energy; eager missionary spirit; and the correct cultivation of art and letters. In Iona, the 'headquarters' of Columba and his Culdees, the Abbot was always a Presbyter.

There are no signs that the Church in Iona subscribed to the doctrine of *ubi Episcopus ibi Ecclesia* (alias 'the Church is wherever the Bishop is'). That, since the days of the A.D. 250f episcopizing Cyprian, had indeed been securely established throughout Latin Christendom. However, it had never been established among the Celtic Culdees.

Warr explains¹¹⁰ that, cut off from the main current of continental ecclesiasticism, the Columban Church went upon its independent way. It had no connection whatever with the so-called 'Holy See' at Rome. While the rest of the whole 'Christian' World now began to recognize the exceptional prestige of the Bishop of Rome, the Culdee Church considered his jurisdiction (whenever it considered the matter at all) to be bounded by the frontiers of the Empire of the Romans -- and hence altogether outside of the Celtic World.

Only twice in his writings does Columba even mention Rome -- and simply to remark with very human satisfaction that his own work had been heard of even in that imperial city. Nothing in

history is more certain -- than the complete independence of the Columban Church from any suggestion of papal authority. The only supreme authority it acknowledged, was that of Holy Scripture and apostolic practice.

Columba's prosecution of Culdee Christianity in Northern Pictland

The greatest voice in the Culdee Church of the sixth century --Columba of Iona -- should surely need no introduction. He converted Brude, the King of the Picts. This led to the completion of the christianization of that whole nation. Twenty-four churches were dedicated to Columba in Pictland; thirty-two elsewhere in Scotland; and thirty-seven in his native Ireland.¹¹¹

Relatively forgotten, however, is his attitude toward Pre-Christian Druidism. Yet, in his *Song of Trust*, Columba remarked: "A Dia...A she mo drui...Mac De is!" Translation: "O God.... O, my druid is Christ the Son of God!"¹¹²

This is not evidence of syncretism. Indeed, it rather represents Columba's fine recognition of the presence of much authentic divine revelation also in Pre-Christian Druidism.

The American Calvinist Rev. Professor Dr. J.T. McNeill explains¹¹³ in his book *The Celtic Churches* that within the Pagan Roman Empire, Druidism was virtually suppressed well before A.D. 100. But Ireland, outside that orbit, saw no suppressive imperial power that would destroy the druidic professional classes of the natives.

Authentic is the record that the A.D. 521-97 Columba was at one stage a pupil of a Christian bard. So too is the incident in which, on revisiting Ireland, he eloquently defended the Irish bards. His championship of their cause was suitably praised in bardic verse by Dallan Forgaill in 575.

Columba is also said to have prayed, in a battle, to Christ the Son of God as his **druid**. The *fili* (or 'wise-men') and *brehons* (or 'judges') were made at home in the social life of Christian Ireland. See especially McNeill's book *The Celtic Penitentials and their Influence on Continental Christianity*.¹¹⁴ Compare too the *Irish Texts* of Windisch and Stokes.¹¹⁵

As Rev. J.A.M. Hanna explains,¹¹⁶ a Presbyter by the name of Cruithain -- apparently an abbreviation of the Celtic word *Cruithnechan*, meaning 'Little Pict' -- had baptized Columba. Then, as his 'adopting' foster-parent, Cruithain reared him. At Movice in Ireland, Columba then studied under Finnian (alias Finbar). The latter had himself spent twenty years at the 'White House' of the Cumbrian Culdee Ninian, in Scotland.

Columba then studied further under Finnian of Clonard, Mobhi of Glasnevin, and Gemman of Leinster. There he acquired poetry, history and music. First a Deacon and then a Presbyter, Columba wrote many Gaelic poems -- and won a battle at Cul Dreimhne in 561.

This impelled him to leave Ireland for Iona -- previously called *innis nam druidbneach* (alias the 'island of the druids'). There he and his followers made many copies of the Holy Bible. Thereafter, he converted the Pictish King Brude at Inverness --and also evangelized, from Wales to the Orkneys.

Columba's work in consolidating the Culdee Church among the Scots

Around A.D. 546, explains Holinshed,¹¹⁷ Kinnatill the brother of Cornwall was enthroned king in Argyle. Colme alias Columba was present with him at the hour of his death. He rendered his spirit in a most devout way into the hands of his Redeemer --appointing his kingdom even there, upon his deathbed, to Aidan.

Aidan received the crown from the hands of that holy Colme. He made a brief exhortation to both the king and to his people. He exhorted them to peace and concord, and before all things to **remember to walk in the ways of the Lord**. For in so doing, they might **hope for wealth and prosperity in the state of their commonwealth** -- together with all other good graces. Thus, the "ways" of God -- alias the Ten Commandments -- would promote progress.

If the people forgot their duties towards God, or if the king did not regard nor duly execute nor fulfil his office in giving God thanks for His bounteous liberality and high benefits bestowed upon him -- it would come to pass that intestine seditions, conspiracies and other mischiefs would rise among them. That would be to the irrecoverable loss of the realm.

This would occur if they did not repent in time, and call out to God for His favour. Only then might please Him **to return them again to the right path of His Laws** and ordinances, whenever they might so fall away from them. Thus Holinshed.

According to Rev. W.T. Latimer in his book *A History of the Irish Presbyterians*,¹¹⁸ Columbkille alias Columba founded in Scotland many monastic establishments. Those were the schools of that time. There, students were trained for the Ministry of the Word.

These brethren were called Culdees. Their system existed before the time of Columbkille. It contains no trace of prelacy. The brethren were all Presbyters, but besides were sometimes called Elders and sometimes Bishops.

Meantime, the christianization of Scotland -- especially by the Iro-Scots from Ireland -- grew apace. Yet also, explains Rev. Professor Dr. Donald MacLean,¹¹⁹ there were free-booting invasions into "Dalriada of Alba" (in Scotland) -- by Irish Dalriadic princes and soldiers of fortune intent on personal gains. Especially from about 550 onward.

Dr. Eoin MacNeill, in his *Phases of Irish History*,¹²⁰ derives the name 'Scotus' or Scot from the verb *scothaim* or *scathaim*. That means a rapid cutting or striking movement.

Scottus, then, in this view, was a common noun mean a raider or reaver -- a depredator who worked by rapid incursions and retirements. Compare, more remotely, also the name 'Scyth.' Mercifully, these "raiders" of their neighbours would now soon become "readers" of God's Word.

Scotic Scotland becomes independent of the Ulster Iro-Scots in A.D. 572

The King of 'Dalriada in Alba' (alias the Iro-Scotic portion of Scotland) was also King of Dalriada in Ireland. At that time, the 'Irish Dalriada' (alias Scots Ulster in Northeastern Ireland) was indeed subject to the suzerain claims of the 'High-King' of Eire or Southern Ireland. Yet that monarch held no such authority over the kingdom in Alba (or Scotland).

At that time, the princes of (Northern) Ireland were crossing to Alba (alias Scotland) to escape levies and payments to the men of Eire (in Ireland). As war was threatening in Ireland, the 'High-King' resolved that this question of levies and revenues from two independent kingdoms under one king should be adjusted. This was the occasion of the famous Convention of Druim Ceata in 572.

It was at that Council of Druim Ceata (or Drumceat) in Ulster --attended by King Aedh MacAinmore of Ireland, Chief Aidan, and Columba -- that Aidan became the first king of a Dalriada in Scotland independent of Ireland.¹²¹ Thenceforth, the Iro-Scots in Scotland would go on their own way *vis-a-vis* the Iro-Scots in Ulster -- and, of course, even more so *vis-a-vis* the 'High-King' of Ireland (in Eire to the south and to the west).

The Picts formerly in the west of Ireland, had by then been absorbed either into Eire or into Ulster. Indeed, also in Scotland the now-independent Scotic Scots would ultimately absorb also the (largely Culdee) Albic Picts. This was done by King Kenneth McAlpine around A.D. 850, at the creation of the new kingdom of Alba (later to be known as Scotland).

The historical writer Isabel Hill Elder remarks¹²² that there was a great national assembly at Drumceat, in the county of Londonderry, under Aidus Anmireus [alias Aedh MacAinmore] the Christian 'High-King' of Ireland, in the year 575. Also present were King Aedus [alias Aidan] of Scotic Scotland, and Columba. It was decreed that for the better preservation of their history, genealogies and the purity of their language -- the supreme monarch and the subordinate kings, with every lord of a *cantred* or hundred, should entertain a poet. At the assembly, Columba pleaded for the independence of Scottish Dalriada from Irish suzerainty. This was enacted accordingly.

Here it should be noted that this was no tyrannical deism of absolutistic kings. It was a decision involving leaders at every political level -- from the *Ard-Ri* or 'High-King' through the Governors or 'Underkings' and also the Headmen over all the Hundreds.

Interestingly, they all valued written records. In the twentieth century, the Protestant Dr. Douglas Hyde, first President of the Republic of Ireland, has said: "The love of literature of a traditional type -- in song, in poem, in saga -- was more nearly universal in Ireland than in any other country." This is not surprising, considering that the system of writing known as Ogham had been in Ireland from about thirteen centuries before Christ. Thus Henry F. Klein, of the Editorial Staff of the *Encyclopedia Americana* (15:315-22). Consequently, in Columba's day, they readily heeded the advice of his Bible-reading Proto-Protestant Church.

After the establishment of Dalriada, the Scottish Culdees began to diverge somewhat from those of Ireland. Yet the Irish Culdees still continued to maintain their historic independence from Rome

for many more centuries. Thus, celibacy of clergy was resisted till it was phased in around A.D. 1148 by the romanizer Malachy -- who was himself the son of a 'Priest' (alias a Presbyter).

Indeed, only at its A.D. 1171 Synod of Cashel was the Church of Ulster subjugated to Rome. Yet the Irish Culdees still continued in Armagh, even till 1541 (and thus until after the start of the Protestant Reformation and its re-assertion of Culdee values).¹²³ Subsequently, those Culdees joined the Reformation.

Regarding the new kingdom of Scotie Scotland alias Albic Dalriada, Michael Wood states¹²⁴ that the *Senchus Fer nAlban* (alias the *History of the Men of Scotland*) records the genealogies of the ruling families of Dalriada. That Dalriada was the heartland of the original kingdom of the Scots in Western Scotland and the Isles. However, it also incorporated a census of the military and economic resources of the kingdom founded there sometime around A.D. 500.

That *Senchus* had remarkable similarities to passages in the Old-English or rather Anglo-Jutish laws from Kent of King Aethelberht (circa 600). It also closely resembled the seventh-century Code of the West-Saxon Ine. The Scotie *Senchus*, in its original form, was complete by 660.

Rev. Professor Dr. Donald MacLean explains¹²⁵ that the emigrant Scots (from Ulster) did not transplant the whole political polity of the Irish State (to Scotland). That was no disadvantage to Scotland. However, Columba did transplant the whole of the ecclesiastical polity, traditions, and cultural apparatus -- much to the benefit of the young kingdom (of Scotland).

Columba's Culdee views impressed upon the new Scottish nation

Columba, a statesman and ecclesiastic of lofty genius, utilized what he had -- for the great end of establishing a Christian kingdom (in Scotland). At the laying of the foundation of the new kingdom of the Albic Scots -- a kingdom which, under God, has accomplished so much -- the *Cain Domnaig* (or *Treatise on the Lord's Day*) clearly shows how the people then ordered their lives on Sunday as the Christian Sabbath.

There is also a mention, by Columba,¹²⁶ of Saturday -- but without any sabbatic observance thereon. After Saturday, there came the beginning of *Domnach* -- alias the Lord's Day at the start of each new week. See the *Life of Colum Cille*¹²⁷ alias Columba. The Gaelic terms *Saboit* (alias Sabbath) and *Domnach* (alias Lord's Day) are both used not for Saturday but for Sunday. The weekly cessation from work enjoined under the Old Testament, was transferred to the *Domnach*.

The Lord's day was so jealously guarded in theory, that in the Middle Ages markets were prohibited not only on Saturdays but on Mondays too -- merely in order generously to 'fence the edges' of the Sunday Sabbath. The Iro-Gaelic Celt Columba, like the Brythonic Celt Patrick before him, observed the Lord's Day sabbatically. Columba himself ordered the monks in his 'non-celibate' monasteries to rest and worship on the Lord's Day.

Also Rev. R.W. Morgan declares¹²⁸ that even the later Anti-Celtic Anglo-Saxon Bede's testimony as to the pure scriptural character of the teaching of the Celtic Church in the British Isles, is full

and explicit. **Of Columba, the Romanist Bede later wrote that "he taught only what was contained in the Prophetic Scriptures."**

How entirely the Ancient Church in the British Isles rejected human authority in matters of faith, may be collected from the sayings of Columba.¹²⁹ **"Except what has been declared by the Law, the Prophets, the Evangelists, and the Apostles -- a profound silence ought to be observed by all others on the subject of the Trinity."**

Here are some injunctions straight from *The Rule of St. Columba*: "Religious men...converse with you about God and His Testament...**to strengthen you in the Testaments of God and the narratives of the Scriptures**.... Yield submission to every rule that is of devotion...[and engage in] constant prayers for those who trouble you.... [There is to be] fervour in singing; [and]...in three labours in the day (*viz.* prayers, work and reading).... Sleep not, till you feel inclination; speak not, except on business!"

Rev. Dr. Duke on the characteristics of Columba's Culdee Christianity

According to the authoritative research of Rev. Dr. J.A. Duke,¹³⁰ in the Culdee Church of Columba 'clerical' Bishops were subject to 'lay' Elders -- as in Classic Presbyterianism. Non-celibate 'monasteries' were headed up by Abbots -- and subsequent Abbots, often the sons and grandsons of previous Abbots, were elected in conformity with the Irish custom which gave to the founder's kin the preference over others. Meissner's book *The Celtic Church in England*¹³¹ asserts that clerical marriage was permitted in the Celtic Church. Indeed, it was the rule rather than the exception.

Following the usage of the Irish Church, communion was 'in both kinds' (the bread and the wine both being given to the communicants). There does not appear to have been a daily celebration. 'Reservation' was not practised, nor was the sacrament partaken of after fasting.

Columba on his missionary journeys, following the example of the apostles in the Early Church, baptized whole households at one time -- husband, wife, children and servants. *Cf.* Genesis 17:23-27 & Acts 16:30-33. There is no mention of 'Extreme Unction' in the Columban Church. Columba administered baptism to 'heathen'; but on each occasion, only after instruction in Christianity had been given, and a confession of faith had been made.

The reverence with which marriage was regarded in the Columban Church, is evidenced by a case which his contemporary and biographer Adamnan cites of Columba's dealing with an unhappy married couple. The woman wished to be freed from her husband, and offered to become a 'nun' -- if Columba would permit her.

But Columba refused her request, with these words: "What you say, cannot lawfully be done. For as long as the husband lives, you are bound by the law of the husband [Romans 7:2]. For it would be impious to separate those whom God has joined together lawfully [Matthew 19:6]."

In 563, the Irish Culdee Columba took the Gospel to Iona in the Scottish Hebrides (= 'Hebrew-ides' or 'Hebrew Islands?'). There, they and his followers clearly promoted

Proto-Protestant Culdee Christianity. For Columba's disciples -- concedes the A.D. 731 Roman Catholic church historian Bede¹³² -- followed "uncertain" alias Non-Romish rules, in their observance of Easter.

The Romanist Bede further states of the Pre-Austinian A.D. 580f Columba's Culdees: "**They only[!] practised such works of piety and chastity as they could learn from the prophetic, evangelical and apostolical writings[!]. This manner of keeping Easter continued among them for the space of 150 years**" -- that is, from at least the pre-papal year 581 until A.D. 731 (when Bede was writing these very words).

Stronger evidence of Columba's Culdee beliefs, is hardly imaginable. Even according to the Romanist Bede, Columbus was a not a Roman Catholic but a Bible-based Proto-Protestant.

Latimer and Hanna on the non-celibate monasteries in Ireland and Scotland

Among the Iro-Scotic Early-Culdee Christians in Ireland and in Scottish Dalriada, explains Rev. W.T. Latimer in his *History of the Irish Presbyterians*,¹³³ monasteries were a means of preserving much of the ancient civilization which might otherwise have been lost to Christendom. For several hundred years after the British Missionary Patrick's death around A.D. 461, the Irish Church preserved: its purity of doctrine; its non-prelatical form of government; and its freedom from the power of Rome.

So strong was the spirit of opposition to papal claims, that an Iro-Scotic Overseer named Dagan refused to eat in the same house with Bishops of the newly-arrived Romish Church -- whom he met in the southeast of England around A.D. 610. Also in Wales, the Brythonic Church still retained its freedom. Thither the Britons had sought refuge from their Saxon invaders. They were as strongly opposed to the religious authority of the pope -- as they were to the political authority of their conquerors.

A century after Patrick -- and thus a hundred years subsequently to the Iro-Scots' colonization of Dalriada alias Western Scotland in North Britain -- Culdee Christianity was still going forward in the British Isles. As of then it was now stronger than ever in Gaelic Ireland, the Isle of Man, Iona, Scotie Dalriada, and in Pictavia -- as well as in Brythonic Strathclyde, Cumbria, Wales, Cornwall, and Brittany. Indeed, it had by then been exported as far as Iceland and America to the West -- and Switzerland and even Italy itself to the East.

As Rev. J.A.M. Hanna remarks,¹³⁴ in Iona the spirit of independence continued in the Columban Church. Even when the Columban Church itself later passed away, its spirit lingered still. It was the legacy which Columba bequeathed which was afterwards to arise in Scotland -- and which at the Neo-Culdee Protestant Reformation was to be built upon the ruins of the Romish Church.

Yet also the Columban Church itself was simply a continuation --through Columba and his followers -- of the Celtic Church of Ninian and Patrick, as derived from the infallible Bible itself. The Church of Columba was 'monastic' -- in the *family-centred* sense -- and solidly built upon the foundation-stone of the *clan*.

Quite unlike the Latin and the Egyptian Church, to the Celtic Culdees their monasteries were not places for recluses. The clergy married and had children. This is shown by many of the surnames in Scotland to this day (*Macnab* = 'Son of the Abbot'; *MacBriar* = 'Son of the Prior'; *MacTaggart* = 'Son of the Priest'; *Macpherson* = 'Son of the Parson'; *etc*).

There were, among those Culdees, many respected scribes who faithfully made copies of the Holy Scriptures. But there was no transubstantiation; no mariolatry; no recognition of Rome; no acknowledgment of the pope.¹³⁵

The Irish Culdees of Columbanus evangelized in Italy against Romanism

The A.D. 521-97 Columba alias *Calumceile* of Iona was quite indifferent to the Bishop of Rome and his novel doctrines -- yet still sympathetic to some of the ancient teachings of Druidism. *A fortiori*, his younger contemporary the Irish Culdee Christian Columban(us) of Leinster, was -- just like the druids themselves -- overtly hostile toward Rome (and her pope). Indeed, Rev. R.W. Morgan declares¹³⁶ that the Celtic Culdee Columban alias *Colombon* and his associates from the primitive colleges in Ireland evangelized even the barbarian Lombards of Northern Italy.

Now this A.D. 543-615 Irishman Columbanus alias *Colombon* of Leinster (and later of Bobbio in Italy) -- is not to be confused with his older contemporary the A.D. 521-597 Irishman Columba alias *Calumceile* of Donegal (and later of the island of Iona). For, as can be seen, *Colombon*: was born twenty-two years after *Calumceile*; he came Leinster, and not from Donegal; and he laboured in darkest Europe, and not in brightest Iona.

Columbanus was trained at St. Sinell's Seminary in Cluain-innes --as regards grammar, rhetoric, mathematics and theology. Later, he was trained even further at St. Comgall's Seminary in Bangor (Ulster) -- as regards Latin, Greek and Hebrew. With twelve disciples, Columbanus sailed for Burgundy in A.D. 590; scolded the pope and the Church of Rome; and established a non-celibate Celtic monastery at Bobbio in Italy.¹³⁷

The Irish Presbyterian church historian Rev. Professor Dr. Stokes¹³⁸ gives a very interesting and most illuminating extract from the *Epistle of Columbanus* on the Easter question. It was, explains Stokes, written to one of the greatest of all the successive Bishops of Rome -- and indeed to the very first of them then to be called sole pope -- Gregory the Great. Columbanus wrote that epistle, in defence of his own Irish rites and ceremonies -- and in opposition to the Roman mode.

In that letter, one finds no trace of homage -- but only the utmost candour. Apparently disapproving of the Romish mass of Gregory the Great (Bishop of Rome), and also of that of his predecessor Leo the Great (Bishop of Rome) -- Columbanus asks Gregory: "How is it that you are induced to support **this dark Paschal system**? ... You are afraid perhaps of incurring the charge of a taste for novelty -- and are content with the authority of your predecessors..., Leo in particular. In this affair, a living watchdog is better than a dead lion. For a living saint may correct errors that had not been corrected by another greater one."

Here, Columban amusingly compares the then Bishop of Rome (Gregory the Great) to a living watchdog -- and the previous Bishop of Rome (Leo the Great) to a dead lion. In this, Columban makes a clever word-play. For in Latin *gregoricus*, from the Greek *greegorikos*, means 'watchful'

(and hence: having the qualities of a good "watchdog"). *Leo*, of course, means 'lion' in Latin. Hence, Gregory, still alive, was a living 'watchdog'; but his expired predecessor at Rome, Leo, was then a dead 'lion.'

Yet further. Not only does Columban fail to reverence Gregory. He actually accuses him of being "afraid" and fearful. Indeed, he also accuses him of being content with the authority of a previous Bishop of Rome -- instead of correcting the latter's "errors."

As Rev. Professor Dr. Stokes himself rightly remarks: "I do not think that the 'reverence' of Columbanus for the pope or his belief in 'papal infallibility' can have been very great, when he would use such language." See too Columban's various *Letters*.¹³⁹

But **by what standard** should Gregory have corrected the "errors" of Leo Bishop of Rome? Indeed, *by what standard* should Leo himself have rejected the "dark Paschal system" of the mass? By the same standard in terms of which Columba condemned Gregory's support of Leo's "errors" -- **the standard of the Prophetic and Apostolic Scriptures!**

Gregory Bishop of Rome had sinned, in not correcting the "errors" of Leo. Leo Bishop of Rome had sinned, in not reforming the "dark Paschal system" of the mass. Both fallible Gregory and fallible Leo had sinned -- in not heeding the infallible Old and New Testaments.

Indeed, allegedly-infallible Bishops necessarily undermine their own ability to recognize the true infallibility of the Bible. Conversely, the infallible Word of God necessarily implies the fallibility of all bishops except the One Who was also God Himself -- Jesus Christ, the Good Shepherd and Chief Bishop of our souls. First Peter 2:21-25.

Alice Stopford Green explains in her book *Irish Nationality*¹⁴⁰ that Columba alias *Calumceile* had been some dozen years in Iona, when Columbanus alias *Colombon* (around A.D. 575) left Bangor on the Belfast Lough, leading twelve Irish monks with books in leathern satchels. Crossing Gaul to the Vosges, Columbanus founded a monastery in Luxeuil among the ruined heaps of a Roman city. Finally, he founded another monastery at Bobbio in the Italian Appenines, where he died in 615. Only eternity will show to what extent the later Waldensians near that region, were influenced by Columban!

For Columban was aflame with religious passion. He was a finished scholar -- bringing from Ireland a knowledge of Celtic, Latin, Greek, Hebrew, rhetoric, geometry, poetry, and a fine taste. He battled for twenty years against the vice and ignorance of a half-pagan Burgundy. Scornful of ease; indifferent to danger; astonished at the apathy of Italy as compared with the zeal of Ireland in teaching; he argued and denounced -- as he himself declared -- with "**the freedom of speech which accords with the custom of my country.**"

The passion of his piety so awed the peoples, that for a time it seemed as if the rule of Columban might outdo that of St. Benedict -- so that not the Latin but instead the Celtic rite would have conquered Western Europe. Indeed, Columban even repudiated the Bishop of Rome -- Gregory the Great himself. Thus Green.

North American Rev. Professor Dr. J.T. McNeill, in his book *The Celtic Churches*, explains¹⁴¹ that

Columban had left Ireland before the adoption there of the Roman date for Easter. He had followed the Celtic practice in this, and had imparted it to his converts. He has, by Romanists, been accused of insolence; and, by Protestants, been commended for his independence.

Columban's letter to Pope Boniface, is very revealing. Certainly it lacks the note of submissive obedience due to an infallible judge and ruler. Columban is shocked by a widespread suspicion that heresy is countenanced by the papacy. By way of contrast, he notes, "we Irish" have been constant in the faith.

It was still half a century before the Synod of Whitby, in A.D. 664f. Thus McNeill. Indeed, we ourselves would add that even the A.D. 664 Whitby -- was not yet A.D. 666. Only then would the papacy seek to inflict its magisterial mark even upon the British Isles.

The Brythonic Laws remained even in spite of decisive Saxon advances

Let us now return to South Britain in the time of Gildas. Even during that time of strife, the legal development of Christian Celto-Brythonic Law did not stagnate.

In her essay *Intellectual Contacts between Britain and Gaul in the Fifth Century*,¹⁴² Professor Nora Chadwick rightly observes that the Welsh Laws show the bards to have been held in very high repute. Both the chief bard or *pen kerdd* and the *bard teulu* (alias the 'domestic bard') still had privileged positions at the king's court.

The texts of the mediaeval laws of Wales make it clear that tradition associated famous bards with the middle of the sixth century. Among these are Taliesin and Aneurin. The internal evidence of the laws ascribes their codification to Hywel the Good (d. 950). But their contents appear to be based on much earlier native laws.

In contrasting Celtic Britain with Saxon England at the middle of the sixth century, Rev. Professor Dr. Hugh Williams writes¹⁴³ that at this period (530-50 A.D.) Celto-Brythonic Britain extended from Cornwall and Devon in the south to the northern part of the North Sea. It included the valley of the Severn, Shropshire, Wales, Cheshire, Lancashire, Westmorland and Cumberland -- to as far as those parts near the Clyde and the Forth.

From an irregular line between the Dee and Humber -- irregular because of hard-contested conquests and reconquests -- there were several small kingdoms of 'Cumbri' or *Cymri*. These territories, having a common name, had undefined or changing borders towards the east. This common name was Cambria or Cumbria.

It is not infrequently asserted that the whole region should be called 'Cumbria' (rather than 'Cambria') -- and that the correct form has survived in the name 'Cumberland.' In this northern neighbourhood, between the Wall of Hadrian and that of Antonine, lay what was once the kingdom of the Gododin in Ancient Strathclyde. It was from Manaw Gododin that Cunedda, the great-grandfather of Maelgwyn, proceeded to the parts now called Wales. He -- a 'Briton of the North' -- came to these 'Britons of the West.'

Yet it was especially in Wessex, in the West Country of Southern England, that the fate of the

Britons would finally be decided. The West-Saxon arrivals in the east of what is now Southern England, may be placed during the years A.D. 495 to 514. Then, from 514 to 519, there was severe fighting and carnage -- but no great advance. Yet a fierce fresh outburst of hostilities on the part of the West-Saxons seems to have taken place about 552, and afterwards again in 556 A.D.

At last came the crushing defeat sustained by the Britons at the Battle of Deorham -- now Dyrham -- in 577. Thereby, the 'West-Welsh' inhabiting the Wales of today were separated finally from the 'South-Welsh' of Devon and Cornwall -- by a new Saxon colony then inserted into Gloucestershire.

After the bloody and fateful battle of Deorham in 577, the Saxon invaders occupied such important towns as Bath, Cirencester and Gloucester. Before long, also other places fell to the West-Saxons -- who ruthlessly destroyed churches in the valley of the Severn.

The deep wail of grief heard in the ancient poem *Marwnad Cynddylan* expresses the feelings of the Britons round about the year A.D. 600. The poem is attributed to Llywarch Hen in his old age. There, he is represented, along with certain escaped women, as beholding the ruins of his country. The very churches (*egluyssau bassa*) had been destroyed. Thus Professor Williams.

The West-Saxons decisively broke the resistance of the Brythons throughout what is now Southern England -- between A.D. 570 and 615. As the historian Edward Gibbon observes:¹⁴⁴ "Resistance, if it cannot avert, must increase the miseries of conquest. And conquest has never appeared more dreadful and destructive than in the hands of the Saxons who hated the valour of their [Celts-British] enemies; disdained the faith of treaties; and violated without remorse the most sacred objects of the Christian worship" of the Celtic Britons.

After the Saxon destruction of the principal Celto-British churches in what is now England, the Brythonic Bishops retired into Wales and Armorica. The independent Celtic Brythons still left in the three major Brythonic regions in the west of South Britain -- Cornwall, Wales and Cumbria -- had long been separated by their Saxon enemies from the rest of mankind. Now, as a result of the Saxon advances against them from A.D. 570 to 620, they henceforth became separated even from one another.

They soon became an object of scandal and abhorrence to the World in general and to Roman Catholicism in particular. Yet, even in their isolation, those Brythons still preserved their Proto-Protestant Culdee Christianity.

The military disasters suffered by the Brythons in England from 550 to 600

In the last fifty years of the sixth century, the Saxons in England made one advance after the other against the Brythons. Historian Peter Blair declares¹⁴⁵ that in A.D. 552 the Saxons defeated the British at Old Sarum.

In 556, they defeated them again at Barbury near Swindon. Yet even the ancient *Saxon Chronicle* admits that, in the Battle of Beran-Birig alias Barbury Castle near Marlborough, the Christian

Brythons displayed their military skill -- by drawing up their cavalry and archers and pikemen (with their long lances) into three lines.¹⁴⁶

Further, in 571, the Saxons defeated the British in a battle which won for them the towns of Limbury in Bedfordshire; Aylesbury in Buckinghamshire; and Benson and Eynsham in Oxfordshire. Then, in 577, the Saxons won a decisive battle against the British at Dyrham -- in which they gained the towns of Gloucester, Cirencester and Bath.¹⁴⁷

The final conquest by the Saxons of much of midland and southern 'England' from the British, took place during the years between 550 and 600. Both north and south of the Humber, the second half of the sixth century seems to be the age in which the Saxons finally established their domination over the British. Even north of the Humber, the Britons suffered a major defeat by the Saxons at a place which is generally believed to have been Catterick -- in *circa* 590.

Then, in 603, Aethelfrith (the Anglo-lish king of Northumbria) won a major victory over Aedan (the Celtic king of the Scots). Indeed, within the next two decades, the Anglo-Saxons in the north would march westward even into Cheshire -- thereby separating forever the Brythons in Cambria (to the west) from those in Cumbria (to the north).

The final conquest which carried Anglo-Saxon rule across the midlands to the Severn and the Bristol Channels, seems to have taken place in rather more than twenty-five years from *circa* 550. It was marked by the series of Saxon victories at Old Sarum in 551, and at Barbury near Swindon in Wiltshire in 556. In 571, the Saxons won a victory at a place called Bedcanford. In 614, the West-Saxons defeated the British at Beandum, inflicting heavy casualties upon them. There is a strong case for the name to be represented now by Bindon in East Devon -- a commanding position overlooking the Axe Estuary.

The lands by the lower Severn were rich and prosperous in Britain, and had come under West-Saxon control in 577. It was then that Cirencester itself, as well as Bath and Gloucester, fell into the hands of the Saxons -- after they had overthrown a coalition of British kings at Dyrham.¹⁴⁸ Thus Blair.

Christian resistance of the Britons to Romanism during the sixth century

Even from before A.D. 550 onward, the Brythonic Christians had started to lose their major military battles against the Anglo-Saxons. Yet, at the same time, the Britons were now also beginning to impress the Saxons with their Christianity.

Indeed, the Culdees of the British Isles were now confronting Non-Celtic peoples both near and far with their own Proto-Protestantism. This is seen among the West-Saxons in Wessex, among the Anglo-Jutes in Pre-Austinian Kent, and among the North-Angles in Northumbria. It is seen also in the anti-papal evangelism in Burgundy, Switzerland and in Northern Italy -- undertaken by the Culdee Columban and his disciples.

Only a few of the Saxons in Britain -- who, generally speaking, despised the Celtic Brythons and their Church -- had accepted Christianity from Celto-British Missionaries before A.D. 520.

However, especially from that time onward, the Anti-Romish Brythonic Culdee Christians began to have more success in evangelizing the West-Saxons.

Indeed, after the Romanists Luidhard of Gaul and Austin of Rome would pioneer baptism among the Anglo-Jutes, the Anti-Romish Celto-Gaelic Culdees from Ireland and Iona and Scotland would have even more success in converting the bulk of the Anglo-Saxons precisely to Culdee Christianity. That would only later be reversed, in favour of Romanism, by the wretched decision of the 664 Synod of Whitby and its aftermath from A.D. 666 onward.

Yet particularly Romanists from Italy and France now began to set their eyes on the roman-catholicization of the Non-Christian Anglo-Jutes and Anglo-Saxons in England. Such Romanists included those who influenced the Frankish Princess Bertha before she finally married Aethelberht the Non-Christian King of Anglo-Jutish Kent around A.D. 589. They were well able to appeal to the Anti-Brythonic sentiments of many of the inhabitants of that part of Eastern Britain which had by then become 'Angle-land.'

Perhaps even prior to A.D. 540, French and Italian Romanist Missionaries began to cultivate the English. Indeed, they even began to harass some of the more disheartened Non-Romish Celto-Brythonic Christians in Britain -- in their unsuccessful though wolf-like Romish attempt to win them all for Roman Catholicism.

After the Anti-Romish Culdee King Arthur's death, Romanist agents slowly yet increasingly began to infiltrate Britain. However, the Brythons resisted.

As Gladys Taylor explains,¹⁴⁹ preserved in the *Welsh Chronicles* is a poem dated A.D. 540 by one Embres Telesin (alias Ambrosius Telesinus). It shows an awareness even before the coming of the Romanist Austin in A.D. 597, of the danger of Romish interference.

Liberally translated, it reads: "Woe to him who does not guard his flocks of sheep from Romish wolves that preach among his charge! Woe to him who will not always watch his fold -- which his office requires him to do! Woe to him who does not guard, with strong staff and weapon, his flock of sheep from Romish wolves!"

The British Church stood ready with its protests. Consequently, when the Romanist Austin arrived in Southeastern England in 597 -- as the first Romish Missionary sent by the Bishop of Rome to promote Romanism in Britain -- he ran up against stiff resistance from the Brythons. Indeed, Embres Telesin, alias Ambrosius Telesinus -- a Proto-Protestant Culdee cleric of the Celtic Britons -- condemns these threatening "Romish wolves" as early as 540.

The renowned British Elizabethan chronicler and historian Raphael Holinshed,¹⁵⁰ after first digesting the writings of more than 180 very ancient authors,¹⁵¹ stated that Ambrosius Telesinus alias Embres Telesin had taught the Celto-British Christians. Embres Telesin wrote in the year 540. During that time, the right Christian faith -- which Joseph of Arimathea had taught on the isle of Avallon centuries earlier -- still reigned in the land of Britain.

This it had done for more than five centuries -- before the advent of the papal legate Austin of Rome in Anglo-Jutish Kent. This was, explains Holinshed, "before the proud and bloodthirsty

monk Augustine" alias Austin of Rome "infected it with the poison of Romish errors" at Canterbury in A.D. 597.

The A.D. 540 Embres warned the British Christians against Romanism in a certain ode. Part of it is given here in the few verses ensuing.

Here is the declaration of Embres Telesin, according to the ancient *Welsh Chronicles*.¹⁵² We give the corrected version, from the Ancient-Welsh, as finalized by Rev. Glyn Davies of Brisbane -- and as re-rhymed into English by the present author (Francis Nigel Lee):

*"Gwae'r offeiriad byd
ni enghreiffti gwyd,
ac ni phregetha!"*

["Woe to those worldly 'priests'
who ne'er from vice have ceased --
nor preach their charge among!

*Gwae ni cheidw ey gail,
ac ef yn vigail
ac ni areilia!"*

Woe to those 'priests' I say,
who pastor not their flocks all day --
as to their office does belong!

*Gwae ni theidw ey dheueid
rhae bleidhie Rhiefeniaid,
ai ffon grewppa!"*

Woe if Presbyters not keep
from Roman wolves, their folds of sheep --
with staffs and weapons strong!"]

The A.D. 520-589 Dewi Sant: the Patron Saint of Wales

Let us now look at the rearguard action fought by the weakening Celtic Britons in Western Britain. Let us also see their commendable desire to preserve their own Christian religion.

In the latter half of the sixth century, they did not so much seek to win their ferocious attackers with the Gospel. Instead, they avoided them, and retreated from the advancing Anglo-Saxons who kept on arriving in Britain.

This is seen especially in the life of St. David. We have already referred to the possibility of two St. David's -- Dewi ap Sannde, and Dewi ap Cedric.¹⁵³ That needs to be borne in mind, in evaluating what now follows.

The sixth century's Dewi alias St. David was the son of St. Cedric and a beautiful Deaconess. He was baptized by Belvis Bishop of Menevia at Porth Clais in Wales, and educated first at Hen Fynyw and later on the island of Vecta by Bishop Paulinus (who, like Illtud, had himself been a disciple of Garmon).

Dewi built the Glyn Hodnant Monastery, and became Bishop of Mynyw. He had as his disciples: Gweslan, Boducat, Martiun, Aidan (alias Maidoc who later became Bishop of Ferns in Ireland), Elius (alias Teilo), Modomnoc, and Ysmahel (who succeeded Dewi as Bishop of Mynyw).¹⁵⁴

Professor Lawrence Feehan of the Edge Hill College of Education declares¹⁵⁵ that David (*circa* 520-589 A.D.) was the patron saint of Wales. Of a Southern-Welsh princely family, he was a great

founder of non-celibate and family-grouped monasteries -- including one at Mynyw in Pembrokeshire at which he lived. There, he built up a fine library -- later destroyed by raiders from Scandinavia.

The Council of Brefi chose David as 'Chief Elder' (alias Moderator or 'Primate') of Wales. The see of St. David's was independent of Canterbury's authority and indeed also of Rome, right down to the eleventh century. He was a popular saint in South Wales, Devon, Cornwall and Brittany.

Significantly, the Welsh Triads themselves record against his name that he was 'Chief Elder' at Caerlleon.¹⁵⁶ Understandably, later Anglican and Anglo-Catholic and Roman-Catholic scholars have all somewhat questionably rendered this as: 'Arch-Bishop.'

It was David who built Glastonbury Cathedral out of stone -- over the original wattle church-building constructed allegedly by Joseph of Arimathea at Avallon in Somerset.¹⁵⁷ As the Episcopalian Rev. R.W. Morgan remarks,¹⁵⁸ citing Forcatulus, "weight is due to Maelgwyn's evidence. No fact is better established than the reconstruction of the house of the Lord, on a cathedral scale, by his nephew St. David the Archbishop" -- alias the moderating Chief Elder.

Corbett indicates¹⁵⁹ that the A.D. 1140 English chronicler and historian William of Malmesbury records in his book *Concerning the Antiquity of Glastonbury* that "St. David (A.D. 540)...came to Glastonbury to rededicate the new church.... David erected a new stone addition to the old church in A.D. 546, bearing a brass tablet which read: 'The first ground of God; the first ground of the saints in Britain; the rise and foundation of all religion in Britain; and the burial place of the saint' [viz. St. Joseph of Arimathea]."

States Malmesbury himself:¹⁶⁰ "The esteem in which David, Archbishop of Menevia, held this place [Glastonbury] -- is too notorious to require repeating. He established the antiquity and sanctity of the church.... This celebrated and incomparable man...built and dedicated another church" there.

Dr. Diana Leatham, in her famous book *Celtic Sunrise*,¹⁶¹ refers to an incident in the life of David which illustrates the strength of the Church in Wales at that time. David attended a Synod held circa 560 at Brevi in Cardiganshire, where 118 British Bishops and a vast concourse of clergy and people discussed and confirmed the British Church. Many of the decrees of the Synod are found in the oldest writings of David, written in his own sacred hand.

Gladys Taylor adds that David's scholarship was undoubted. He was trained by Manchan in the school of the Cumbrian Ninian at Candida Casa in Strathclyde. There are many indications of a strong liaison between the churches in Brythonic Scotland and Cumbria on the one hand, and those in both the North and the South of what is now Wales on the other.

David had many personal friends in Ireland too. He suffered martyrdom at the hands of the pagan Saxons -- some eight years before the Romish Missionary Austin came from Rome to Kent in 597 A.D.

The character of Celto-British Culdee Christians around A.D. 550

This is a useful point at which to summarize the character of the Celto-Brythonic Culdee-Christian or Proto-Protestant society in the British Isles of the great North Sea. We here portray the picture around 550 A.D.

It seems that even Pre-Christian Britain had from time to time strongly been influenced by Hebrew Law. Then, for more than five centuries -- in spite of struggles against the Pagan Romans from 43 to 313 A.D., and later against the Non-Christian Saxons from A.D. 390 to 550f -- the Britons had speedily achieved and heroically maintained a Biblically-Christian society.

The first beginnings of this, seem to date from A.D. 35 onward. Certainly by 156 A.D., South Britain was a Christian country. By 195, Tertullian in Africa affirmed that the Gospel had reached even remote areas in North Britain. From 313 onward, the Briton Prince Constantine christianized even the Roman Empire. And by 400, the Cumbrians Ninian and Patrick were christianizing even Scotland and Ireland.

Especially from 550 onward, these Christian Brythons would now begin -- slowly but steadily -- to conquer spiritually even the Saxons who were conquering them physically. Indeed, the Irish and Scottish and Pictish Celtic Culdee Christians would soon do so even more.

Britain's great Judge Sir William Blackstone has rightly recognized in his *Commentaries on the Laws of England*¹⁶² that the "antient collection of unwritten maxims and customs which is called the 'Common Law'...has subsisted immemorially in this kingdom.... An academic expounder of the laws...should be engaged...in tracing out the originals...of the law....

"These originals should be traced to their fountains..., to the customs of the Britons and Germans, as recorded by Caesar [B.C. 58f] and Tacitus [A.D. 98f]..., and more especially to those of our own Saxon princes.... The British...druids committed all their laws as well as learning to memory.... It is [also] said of the primitive Saxons here, as well as their brethren on the Continent.... Our antient lawyers...insist with abundance of warmth that these customs are as old as the primitive Britons."

The Celtic Brythons had absorbed many Hebrew customs even in Pre-Christian times. Moreover, they had rapidly embraced Christianity even during the first half of the first century. They had duplicated the Mosaic system of social organization (Exodus 18:12-26 & Deuteronomy 1:13-17) -- including that providing for its own incipient kingship. Deuteronomy 17:14-20 *per contra* First Samuel 8:1-22.

The Ancient Britons had also maintained the Old Testament Decalogue; the Mosaic Laws of inheritance; and the concomitant institution of private property. Exodus 20 *cf.* Deuteronomy 5; Numbers 27 *cf.* 36; Exodus 22 & First Kings 21. Indeed, they had become the first nation on Earth to adopt the Christian cross as the national symbol -- *cf.* the flag-cross of Arviragus, and the shield-crosses of Constantine the Great and King Arthur. In fact, Britain was also the first nation in the World to proclaim Christianity as its national religion. *Cf.* Caradoc, Llew and Constantine *etc.*

Even the great but sceptical historian Sir David Hume declares¹⁶³ that the psalm-singing Culdees lived -- as had the first apostles -- in groups of twelve, spending their time studying chiefly the Holy Scriptures. During the fifth century, Servan's foster-son Kentigern had introduced the Culdees to Glasgow; and Columba had expanded their work among the Picts. Only later in A.D. 717 would their then-romanizing King Nechtan expel the non-conformist Culdee Christians from Pictavia.¹⁶⁴

The greatest of all chroniclers of the history of Scotland, Hector Boece, held that the Culdees existed even when Christianity was introduced into Scotland in A.D. 203 (Fordun's date). According to Boece, the presbyterial Celt Columba merely strengthened and expanded the Culdees there during the sixth century. Indeed, when even Iona was finally romanized during the ninth century, it was precisely the Culdees there -- and elsewhere -- who resisted such romanization.

Fifth- and sixth-century Culdees and Celtic Law in the British Isles

Barrister-at-Law Ginnell insists¹⁶⁵ that the A.D. 432 British Christian Missionary Patrick and the Irish Chiefs he had just christianized, needed to change (and did change) very little of 'Spirit-originated' Pre-Christian and **Pan-British Celto-Irish** Law. Indeed, the mediaeval Anglo-Saxon historian William of Malmesbury himself¹⁶⁶ -- translating from ancient Celtic documents -- implies that Patrick brought much of that christianized Irish Law back to kindred Britain.

Even as early as A.D. 450f, the Christian Britons were influentially contacting -- and sometimes even intermarrying with -- the Saxon migrants. Thus the Celto-Brythonic mediaeval historian Geoffrey Arthur¹⁶⁷ -- in his translation of an ancient record. Obviously, such contacts and intermarriages strongly promoted the amalgamation of British Law and Saxon Law as 'Anglo-British Law.'

Barrister-at-Law Lewis, of the Middle Temple, was also a Scholar of Emmanuel College in Cambridge.¹⁶⁸ In his very informative book *The Ancient Laws of Wales* he insists there is a strongly-Celtic or "British element in English institutions."

Lawyer Lewis also seems to imply¹⁶⁹ that many later Anglo-Saxon institutions were all initially derived from, or at any rate very strongly influenced by, their corresponding Celto-Brythonic predecessors. Such Anglo-Saxon institutions --or rather somewhat later Anglo-British institutions -- included those of: the 'manor'; the 'hundred'; the 'tithing'; the 'village green'; the 'jury'; the 'House of Lords'; the 'House of Commons'; and even 'Parliament.'

At the root of those Anglo-British institutions, one finds Celto-Brythonic predecessors. Corresponding to the above and at their base, Lewis in that regard specifies: the '*manawl*'; the '*cantrev*'; the '*teisban*'; the '*taeogtrev*'; the '*breyrs*'; the '*Llys Barn*'; the '*Curt Lid*'; and even the '*Gorsedd*.'

Many of those Ancient-Brythonic predecessors in their turn seem to have been derived also from the Holy Bible -- by way of either Ancient-Hebrew or Early-Christian agents (or both). In addition or alternatively, they even more remotely root in common and special revelation prior to the inscripturation of the Sacred Scriptures.

The Ancient British Common Law therefore rests partly on Christianity -- and partly on Pre-Christian British Laws ultimately derived from primordial and subsequent revelation and/or from the Old Testament. This is seen especially in the case of compurgation -- the clearing of an accused person by the oaths of jury-like persons, usually twelve in number, who swear to his veracity or innocence. See Deuteronomy 17:6-8; 19:14-20; John 5:20-47 & 6:67-70a with Acts 6:3 & First Timothy 3:7.

Compurgation, states the *Encyclopaedia Britannica*,¹⁷⁰ was a method of defence common to many of the tribes which overran the Roman Empire -- **and to the Welsh**. In other words, while unknown to imperial Roman Law with its Italian substructure, the institution of compurgation was known both to the Ancient Britons and to their Germanic cousins who destroyed that Empire.

Here, the *Encyclopedia Americana* adds¹⁷¹ that the accused was permitted to call **a certain number of men (usually twelve) -- called compurgators** -- who joined their oaths to his, in testimony to his innocence. They were persons taken from the neighbourhood or otherwise known to the accused, and acted rather in the character of **jurymen**. They swore that they believed he was speaking the truth.

Lawyer Lewis insists¹⁷² that the Anglo-Saxon principle of compurgation was derived from Christian-Welsh Law -- which goes back among the Celto-Britons to an unknown date, probably to the introduction of Christianity among them. Many researchers of ancient history have been led rightly to doubt whether British Christianity then could have disappeared, however briefly -- just because of the A.D. 450f Anglo-Saxon conquest of Britain.

Many have also rightly been led to conclude that the Celto-Britons and their Christian traditions indeed remained in sufficient force to complete the nominal christianization of the Anglo-Saxons at a later stage. The same suppositions which would best account for the adoption of family compurgation.

That would also best explain the rapid and voluntary spread of Christianity among the Anglo-Saxons especially after A.D. 600. For once they had achieved **political** control over the whole of England, their eyes and ears were more opened to heed the Gospel.

There were also other institutions which the Anglo-Saxons, especially while being christianized, borrowed or adapted from the Culdee-Christian Celto-Britons. Thus the Anglo-Saxon *twelflyndeman* alias the 'twelve-man jury' clearly relates to the Ancient Brythonic jurymen or *breyrs*.

The latter, in turn, seem to go back -- through the B.C. 510f Brythonic King Dunwall Moelmud -- even to Joshua 3:12f & 4:2f & 13:7f (*q.v.*). So too, it might appear, do the institutions of the *maenawl* alias the 'manor' and the *taeogtref* alias the free use of the 'village green.'

Barrister Flintoff on the character of Early Celto-Brythonic Common Law

London Temple Barrister-at-Law Owen Flintoff (M.A.) has written an excellent book titled *The Rise and Progress of the Laws of England and Wales*. In that work, Flintoff covers *inter alia* also Pre-Saxon Celto-British Law both before and after A.D. 449.

Flintoff writes¹⁷³ that the hamlet -- in the Brythonic tongue the *tref* (alias the family) -- was the primary settlement of the British *sept* (or tribe). For the purposes of judicature, the districts were composed of one or more *commot* containing fifty families, and of one or more *cantred* containing a hundred of these *trefs*. See Exodus 18:21f. The *Gorsedd* (or 'Great 'Session' alias the Great Assembly of Parliament) was the highest tribunal at which national laws were framed. See Numbers 10:2-4 and Acts 15:2-4.

Even from the earliest ages, at the time the different inhabitants of the Earth were divided into families (Genesis 11:1-9f and Deuteronomy 32:8) the representative in the highest degree of the common ancestor was the head of each. To him allegiance was paid -- in respect of his person and hereditary descent.

In the early bardic times, the Britons possessed their lands, as well as all their other rights, in respect of forming part of their family or clan. Each family with its connections formed a separate community. At the head of each of these communities, was its hereditary Chieftain called *Pen-Cenedl* (or 'Headman of the Hundred'). That 'Hundred' he represented, by right of his birth, at the *Gorsedd* or Ancient Brythonic Parliament.

Besides the 'P-Celtic' Cymric Brythons of South Britain, the 'Q-Celtic' Scythian Gaels who occupied the northern parts originally possessed their lands in tribes. Genesis 9:27 & 10:1-5 and Colossians 3:11. So too in Ierne or Ireland, each tribe or *sept* held its territory by a custom.

However, the non-hereditary and elected Chief could not transmit the inheritance to his posterity. For his heir -- called the 'tanaist' -- was elected by the *sept*. This custom of tanaistry also partially prevailed amongst the Scythians of Scotland, amongst whom each male heir was entitled to an endowment of land.

As the members of the British communities were originally all of the same blood, they were all alike in the rank of freemen. Compensation was due to their relatives for injuries done to them, or if they were slain. See Exodus 21:19-22f. Lepers were considered as if dead, and their heirs succeeded accordingly. See Leviticus 13:15f.

Anciently, the lands of the Cymric Britons were partible amongst the members of the same family -- the eldest choosing his share first. Genesis 9:27 & 10:1-5 and 25:31f *cf.* 27:32f. The Cambrian pedigrees, which have been preserved so very carefully, were in fact the records and registers of title to each man's lands.

There was, however, also a community of lands among the Cymri --principally amongst the ville-ain or vill-age townships. See Joshua 13:7f. It was called *taewgdref* -- from *taeawg*, a ville-ain; and *tref*, a hamlet or hame-let (alias a group of little hames or homes surrounding a 'ville-age green'). Of such lands, no portion reverted to the king; nor could be alienated by the

occupant; nor did any of the ville-ains succeed thereto as heir. Thus Flintoff. See Leviticus chapter 25.

C.I. Elton, in his book *Origins of English History*, quotes¹⁷⁴ the A.D. 731f Anglo-Saxon church historian Bede¹⁷⁵ as authority for the prevalence of the privileges of the eldest son. For such constituted "the first fruits of the family" in Anglo-British Northumbria.

Indeed, continues Elton, the Celto-British preference of the eldest daughter in certain matters of inheritance -- compare Numbers chapters 27 & 36 with Genesis 25:31f & 27:32f -- appears to indicate the survival of some ancient leaning toward primogeniture found in the Isle of Man. It is found also in the extensive domains of Castlerigg and Derwentwater in Cumberland --and at Kirkby Lonsdale in Westmorland *etc.*

The Saxons' progressive absorption of Christian-British values from A.D. 550f

From about 550 onward -- as they achieved the upper hand politically -- the English Saxons themselves began to change. Their prolonged contact with their cousins, the Christian Celto-Brythons, and even their conquest and occasionally enslavement of the latter, necessarily exposed those Saxons to the Christian life-and-world view of the Ancient Britons.

In addition, Christian Missionaries were already beginning to challenge the waning power of Saxon superstitions. And before long, both British and Anglo-Saxon Christian Missionaries would set about the christianization of Darkest Europe.

To some extent, there were Celto-British missions even to the Saxons -- which resulted in at least the beginnings of the latter's christianization. More particularly, however, there were from A.D. 597 onward Romish Romano-Frankish and Romano-Italian legates to the Anglo-Jutes and later also to at least the southernly English Anglo-Saxons (especially in Sussex) -- which resulted in the beginning of their roman-catholicization in England. Even so, most of the English Anglo-Saxons were won for Christianity neither by the Celto-Brythons nor by foreign Roman Catholics -- but by Iro-Scotic Culdees.

Consequently, it is from this time onward that we start to see at least the commencement of Christian-Saxon legal systems. Such include the *Code of Aethelbeht* in Jutish Kent.

Fortunately, especially the Proto-Protestant Culdee Iro-Scots and Picts (from Ireland and Scotland) next evangelized the English. Indeed, from 620 till 665, most of the Anglo-Saxons were reached by them. This was then done precisely by Culdee Proto-Protestants -- rather than by Roman Catholics.

This was also reflected in the subsequent law codes of the various Anglo-Saxon kingdoms in Britain. Such included, in "Angle-land" alias 'Eng-land' -- especially the later codes of Ina, Ono and Mercia. Later came the even more definite Anglo-British codes of Alfred and of Athelstan.

During the sixth century, as the Christian Anglo-Saxon mediaeval historian William of Malmesbury later observes,¹⁷⁶ the Angles filled up their thinned battalions with fresh supplies of their

countrymen. They then extended themselves by degrees over the whole island. For the counsels of God -- in Whose hand is every change of empire -- did not oppose their career.

The kingdom of the West-Saxons -- and one more magnificent or lasting, Britain never beheld -- sprang from Cerdic, a German by nation of the noblest race, and soon increased to great importance. His whole kingdom (with the exception of the Isle of Wight), descended to his son who was as illustrious as his father.

As the renowned historian John Richard Green observes in his *Short History of the English People*,¹⁷⁷ the new English society grew up in the country which the Anglo-Saxons had conquered from the Britons. The new 'England' was a Germanic nation which rose upon the former wreck of Roman Britain.

England contained within itself the germs of a yet nobler life --viz. a later Anglo-British Christian civilization -- than that which had been destroyed. For it did in effect from 390 and especially from 425 and 429 onward, destroy the remnants of the Roman civilization which had infected South Britain from A.D. 43 till 397.

The base of the new English society was the freeman -- whom we have seen earlier in Germany tilling, judging or sacrificing for himself. War against the Celtic Britons in England was no sooner over, than the Anglo-Saxon warrior settled down there into a farmer. The home of the peasant churl or freeman arose. Little knots of kinsfolk drew together into a *tun* or 'town' -- or into a *ham* (alias a cluster of 'hames' or homes).

They lived in such new English towns and hamlets not as kinsfolk only, but as dwellers in the same plot -- knit together by their common holding within the same bounds. Each little village-commonwealth lived the same life in Britain as its farmers had lived at 'home' in Germany. Each had its 'moot-hill' as a centre; its 'mark' as its border. Each judged by witness of the kinsfolk; made laws in the assembly of its freemen; and chose the leaders for its own governance. Each chose the men who were to follow as Headmen or *Ealdormen* (alias 'Elder-men') to the Hundred-Court.

The primordial organization of Anglo-German society was thus affected by its transfer to the soil of Britain. Conquest begat the institution of the kingship. It is probable the English had hitherto known nothing of kings in their own fatherland while previously in Germany -- where each tribe lived under the rule of its own customary *Ealdormen* (or 'Elder-men'). But in a war such as that which the Anglo-Saxons in England waged against the Britons, it was necessary to find a common leader. Such a choice at once drew the various villages and tribes of each Anglo-Saxon community closer together -- especially when the conquest of the bulk of Britain was completed around A.D. 588. Thus Professor Green.

Culdee-Christian Celtic influence upon Anglo-Saxon Northumbria

A few paragraphs should now be given about the emergence of the kingdom of Northumbria. This was a christianizing Culdee-Anglian realm -- erected on the basis of a conquered but strongly Christian Celtic infrastructure. For Bernicia, in what now became Northern Northumbria, had long

been influenced by the adjacent Brythons in Cumbrian Strathclyde. And Deira, in what now became Southern Northumbria, had in fact been a Christian-Brythonic kingdom for many decades before now being conquered by the Saxons.

Historian Peter Blair has written a very important essay titled *The Bernicians and their Northern Frontier*.¹⁷⁸ There, he insists that the form of script used in Northumbria in the eighth century proves that Northumbrian scholarship owed much to the Celtic and particularly the Irish Church.

Similarly, C.W. Jones -- in his book on the life and works of the Venerable Bede -- has demonstrated¹⁷⁹ the importance of Irish influence on Northumbrian scholarship. Indeed, there can be no quarrel with his belief that the later Christian-Anglian Northumbrian scholarship owed little to the A.D. 597 Roman Catholic Austinian work in Kent.

By A.D. 626, the Anglo-Saxon Bernicians had been in contact with North-Welsh Cumbrians in Strathclyde for nearly sixty years --and with the adjacent Celto-Brythonic Deirans to the south perhaps for very much longer. The (West-)Welsh themselves¹⁸⁰ claim credit for the baptism of many of the Anglo-Saxon Northumbrians. To assume from Bede's silence on the point that Brythonic Christians in general and even the Welsh Church in particular played no part at all in the conversion of the Anglian Northumbrians, would be unwise.

Bede himself was strongly prejudiced against the Celtic Church and in favour of the Roman Church, and he lost no opportunity of belittling the Brythonic Church in particular. Yet even from Bede's account,¹⁸¹ it is clear that at least Celto-Scotic monks settled in Northumbrian territory in considerable numbers during Oswald's reign -- and that Lindisfarne was only one of several monastic centres which they established.

Blair further explains,¹⁸² where Bede states in the chronological summary forming the last chapter of his *History*, that Ida -- to whom the Northumbrian royal family traced its origin -- began to reign in A.D. 547 for some twelve years. The same statement is found in the Moore Manuscript *Memoranda*. No doubt these two items are at least dependent on a common original. Similar material, apparently not derived from Bede, is found also in the Welshman Nenni's (825 A.D.) *History of the Britons*.

According to the data in the Moore *Memoranda*¹⁸³ -- seven Anglo-Saxon kings reigned in Bernicia before the A.D. 613 of Aethelfrith, the last of Northumbria's Non-Christian Anglo-Saxon Kings. Those seven are: 1, Ida (547-59 A.D.); 2, Glappa (559-60 A.D.); Adda (560-68 A.D.); Aedilric (568-72 A.D.); 4, Theodric (572-79 A.D.); 5, Friduuald (579-85 A.D.); 7, Hussa (585-92 A.D.).

Interestingly, continues Blair,¹⁸⁴ apart from his own brief reference to the above-mentioned King Ida -- Bede does not mention any of those seven kings. There seems to be only one source -- namely the additions to the Welshman Nenni's *History of the Britons* -- which refers to any events connected with their history.

To this framework, a small number of historical notes have been added. Evidently, from the use of Welsh names for some of the battles of the seventh century, these historical notes can be seen to be of Welsh (and probably of North-Welsh alias Cumbrian) origin.

'Dutigirn' is said to have fought against the English. Four other Welsh rulers -- Urbgen, Riderch hen, Guallauc and Morcant -- are said to have fought against Husa. It is said further of Urbgen that he and his sons fought against Deodric (*cf.* 'Theodric').... Urbgen is said to have besieged the enemy for three days and three nights.

Now this 'Urbgen' is to be identified with Urien, ruler of Rheged -- the Brythonic State to the north of, and right adjacent to, Brythonic Cumbria. 'Riderch hen' can be recognized as the 'Rodericus' or Roderick who is mentioned by Adamnan as being the king of Strathclyde contemporary with Columba. These passages suggest that, some thirty years after the establishment of Ida's kingdom, the English invaders had made little or no progress inland -- and had at one time even come near to sustaining total expulsion themselves.

Indeed, in her essay *The Character of the Early-Welsh Tradition*,¹⁸⁵ Professor Rachel Bromwich quotes from a mid-sixth century document. That describes the foundation of the kingdom of Bernicia (in what is now Southeastern Scotland) by the Saxon Ida. She finds the document to be interspersed with references to important episodes in the history of Wales and of Cumbria, and also to the North Brythonic kingdoms -- against the encroaching Anglian power in Bernicia and Deira.

Professor Bromwich then draws her irrefutable conclusion. She regards it as certain that for a considerable time after this --probably until the coming of the Northmen (alias the Danes and the Norwegians) late in the eighth century -- close communication was maintained between what is now North Wales on the one hand and what is now Cumbria on the other, and also between all those Western Brythons and such Eastern Brythons as still remained in what had been the North-Brythonic kingdoms of Bernicia and Deira.

Culdee-Christian Celtic influence upon the 'Ang-lish' in Kent and Wessex

Just as in Northumbria within Northern Britain, so too in Kent --within Britain's "Deep South" -- a strong Celtic Culdee Christianity still continued to maintain itself. This was so, in spite of the fact that those areas had now been conquered by the Anglo-Jutes.

As the historian Peter Blair points out,¹⁸⁶ the Christian-British villa at Lullingstone came to a violent end (at the hands of invaders from the north or from Germany or both) some two centuries before the A.D. 597f arrival of Austin. Yet during those two centuries, the nearness of Kent to Gaul and the passage of traders to and fro across the Channel -- may very well have prevented the obliteration of Christianity from even this corner of Britain (in spite of its also being inundated by Anglo-Jutes).

Certainly Aethelberht, the Anglo-Jutish king of Kent, knew something about Christian practices -- even before Austin's arrival there from Rome in A.D. 597. Indeed, Aethelberht's Frankish wife was a Christian who had been accompanied to Britain by a Frankish Bishop. Christian services were then held at Canterbury in a church-building (now known as "St. Martin's") which Bede says had been built during the earlier Roman occupation.

Indeed, even **after** the catastrophic defeats of the Celto-Britons in the 'English' areas of Britain during the grim 'forty-year-long generation' from A.D. 575 to 615 -- there was still an ongoing

Brythonic influence in the Saxon-dominated areas, both religiously and culturally. It is true that there were indeed many clashes between the Celto-Britons and the Anglo-Saxons, some of them bloody. Yet it is not true that there was incessant warfare -- and still less that either side ever promoted genocide against the other.

London University's Professor L.A. Waddell (LL.D.) rightly explains¹⁸⁷ there is no historical evidence whatsoever to show or even suggest that the Anglo-Saxons were such inhuman butchers as to massacre wholesale the men, women and children in South Britain -- or even just in Southeastern Britain. On the contrary, we have -- so late as 685 A.D. (or over two centuries *after* the Anglo-Saxon invasion) -- a Briton, King Cadwalla, ruling over the Anglo-Saxons in the kingdom of Wessex¹⁸⁸ (the chief kingdom of the Anglo-Saxons in England).

The Southeastern Britons submitted to their defeat by the Anglo-Saxon forces. On the other hand, the more independent Britons of the western half of Britain continued to maintain their independence against the Anglo-Saxons more or less throughout the whole period of the Anglo-Saxon domination of the eastern half of England.

Also the Britons in what is now Scotland maintained their entire independence under their own Brythonic rulers not only against the Anglo-Saxons -- but also against the conquerors of the latter, the Scandinavian Normans. Similarly, in the Norman invasion -- which put an end to Anglo-Saxon rule -- there was no extermination of either the Britons or Anglo-Saxons.

The famous historian of England Sir Francis Palgrave has summed up the situation correctly. Britons, Anglo-Saxons, Danes and Normans -- he maintains -- were all related to one another. However hostile, they were all kinsmen.¹⁸⁹

At the decisive Battle of Deorham in 577 A.D., the Saxons from Wessex drove a final wedge between the 'South-Welsh' in Devon and Cornwall and the 'West-Welsh' in North and South Wales. Similarly, at the Battle of Chester in A.D. 613, the Anglians from Northumbria irreversibly severed the 'West-Welsh' in Wales and Cheshire from the 'North-Welsh' in Westmorland and Cumberland.

Brythonic Christianity was indeed fractured by these Non-Christian Anglo-Saxon advances. Yet even then and thereafter, many Christian Brythons remained even within the Saxon-occupied areas. Indeed, there they continued to give a Christian witness. Let us therefore next examine the demographical condition of Britain -- right after the completion of the Saxon conquest of England around A.D. 615.

A.D. 615f demography of England shows Brythonic influences continuing there

Professor Dr. K.H. Jackson has written a very important essay titled *The British Language during the Period of the English Settlements*. There, he clearly shows¹⁹⁰ that as a consequence of the English invasion of the eastern 'Lowland Zone' of Britain -- the native Brythonic chieftains of the western 'Highland Zone' of Britain now emerged as the force of civilization and order.

This they did, together with the descendants of the Iro-Gaelic rulers who had been settled in parts of Wales and Cornwall in the fourth century. There those migrants from Ireland had continued to

speak Irish -- and had even set up Irish inscriptions. Thus there was an upsurge of the Celtic element in British life -- the foundation of the later Celtic environment of medieval Wales. This rising tide of Celticism must have played an important part in the Highland Zone -- in Cornwall, Wales, Westmorland and Cumberland -- in the fifth and sixth centuries.

The old theory that the English invasion made a clean sweep of the British population of England, has long been abandoned. This abandonment has occurred, partly owing to the clear evidence of Celtic place-names borrowed by the invaders.

Beginning in the east, we have first the district on that side of a line from the Yorkshire moors and the neighbourhood of York running south, passing west of Oxford, bending east in Hampshire, and west again to the sea at Southampton. In this eastern area, British names are rare, almost exclusively those of large or medium rivers like the Trent or Thames. Yet there is some evidence for the continued existence of British communities in certain districts which did not attract the English settlers early -- such as the forests of Essex and the Chilterns, and possibly the Fens.

Next, there is a wide intermediate strip to the west of the parts described and east of a line down the fringes of the Pennines along the border of Cumberland and Westmorland, cutting through western Yorkshire, and to the sea south of the Ribble estuary; taken up again near Chester, running south-east to the Severn and down it to the Bristol Channel; and then down the valleys to the Wiley and Wiltshire Avon, to the sea. In this great belt, British river-names are commoner than further east, and the proportion of certainly-Celtic ones is somewhat higher.

The English came now perhaps chiefly as pioneers rather than as conquering armies. The result would be that the Britons were perhaps less roughly handled than in the excitement of the invasions further east, and their English masters were less numerically superior. Special nuclei of Brythons seem to have survived in the hills between Tyne and Tees, on the Cumberland border, and in the Yorkshire moors.

Thirdly, there are three regions -- which together constitute one, from the point of view of the history of the Anglo-Saxon conquest of Britain -- though cut off from each other by land. These are Cumberland, Westmorland, and Lancashire west and north of the boundary already described; the Welsh Marches between the Severn, the present Border, and the Wye; and Somerset, Dorset, south-west Wiltshire, and Devon.

Here British river-names are especially common, including many of small streams, and the proportion of certainly-Celtic names is still higher. There are also more of villages, hills, and forests; and it is only here that we find plentiful and definite examples of names of the type called 'late compounds' like Carlisle, Blencarn, Pensax, and Dunchideock.

The area constituted by these three subsections is much more definitely Celtic even than the second of the two to the east. This is the scene of the final stage of the Anglo-Saxon conquest (exclusive of Cornwall). It was occupied in the middle and third quarter of the seventh century, in the North.

The native population survived in recognizable and considerable numbers in the new lands of western Wessex -- and in Cumbria (Cumberland, Westmorland and Northern Lancashire); as well

as in the rest of Strathclyde in southwestern Scotland. Again, we must also reckon with the Brythonic reoccupation of Northern Cumbria -- from Northern Strathclyde in what is now Scotland, in the tenth and eleventh century.

Fourthly, there are Wales and Cornwall; the toponymy being almost entirely pure Celtic. Indeed, even a few areas to the east of the border -- like Archenfield and Ewyas in Herefordshire -- were still Welsh as late as the Norman Conquest.

Whereas place-names like Eccles and Ecclestone are probably not even from the Latin but rather from the Primitive-Welsh *egles* -- in the affix 'church' (and other derivations) -- we seem to have proof of a surviving local population of Britons sufficiently organized to make a definite Christian community. Along with all this, there is the striking fact that **no** names of **Romano-British** country estates have survived.

Much depended on the nature of the relations between conquerors and conquered. That there was some degree of intermarriage, seems certain -- indeed, evidences of it have been traced in the royal families of Wessex (in the centre of the south of Southern England) and Lindsey (in Mercia's Mid-Anglia Lincolnshire). The Britons (outside of Cornwall and Wales and Cumbria) would soon have adopted the English language -- although there must have been an interim period of at least a generation when they were bilingual.

In the West -- we can trace the emergence of northern, western and southwestern Brythonic dialects possibly as far back as the first century. By 'North-Brythonic' is meant the Old-Celtic language of Cumberland and Westmorland called Cumbric. By 'West-Brythonic' is meant the linguistic ancestor of Welsh. By 'Southwest-Brythonic' is meant the linguistic ancestor of Cornish -- spoken also in Devon as long as the native speech survived. It still survives, almost unchanged, in the Breton of French Brittany (colonized from Cornwall from the fifth century onward).

The emergence of an Anglo-British culture through increasing intermarriage

After conquest of the Britons in their midst, the Anglo-Saxons started to absorb them through intermarriage. Simultaneously the Anglo-Saxons, becoming Anglo-Britons, began to adopt Christian-British institutions and to engraft them onto their ancient Germanic customs.

This process was well under way even before the onset of the rapid christianization of the Saxons during the seventh century. For already from about A.D. 550 onward, the few objectionable features of Germanic Law were being eliminated. Indeed, the many finer features of Celto-British Christian Law were already being integrated by the Saxons themselves into the incipient 'Anglo-British' Christian Law then coming into being -- as the basis of the yet-later English (or rather Anglo-British) Common Law.

Yet even after the Anglo-Saxons advanced, the Celto-Britons left their mark. Sir Winston Churchill rightly states¹⁹¹ that the study of modern English place-names has shown that hill-, wood- and stream-names are often Celtic in origin -- even in regions where the village-names are Anglo-Saxon. We know a British population to have survived. In physical type, the two races

resembled each other. In many districts, a substantial British element was incorporated in the Saxon stock.

This is seen especially in the Midlands of South Britain -- in Mercia and among the Hwicci. As the BBC's historian Michael Wood points out in his book *Domesday: A Search for the Roots of England*¹⁹² -- the Hwicci ruling family were Anglian in origin, and their armed following perhaps a mixture of Angle and Saxon. But the mass of the population of what is now Gloucestershire must have been of Brythonic origin. In the seventh century, after the Celtic name of their local river near Chilterns, people called themselves: Hwicce.

From the fifth century onward, while Anglo-Saxon place-names are found in Eastern England, in Western England most place-names are British -- especially those of rivers like the Thames and the Severn and the Avon. In Wiltshire, most river-names are Brythonic -- such as Biss, Bedwyn, Deverill, Kennet, Nadder, Sem and Wylde. In Dorset, Brythonic seems to have been spoken until after 900 A.D. Even in the east of England, the words 'Kent' and 'Lindsay' (Lincoln) are Celtic.

There was no wholesale butchering of Celts. Even the Normanic A.D. 1086 *Domesday Book* confirms this.

Wood therefore correctly concludes that whoever the Anglo-Saxons thought they were -- in the seventh century we may be sure that their racial identity was neither Germanic nor Celtic, but an Anglo-Brythonic fusion of the two. **Their civilization had become a mixture of Germanic and Celtic law and social organization; of Celtic-Christian and Anglo-Romanizing religion;** and of Germanic culture and language (with many Celtic admixtures). Such were the origins of the English.

The Britons' last victory against the Saxons: Wodnesburie, A.D. 591

Writes the Anglo-Saxon mediaeval historian Henry of Huntingdon in his A.D. 1154 *History of England*:¹⁹³ "The Britons and Saxons fought a battle at Wodnesburie [in 591 A.D.]. The British Army advanced in close order.... The Saxons rushed forward with desperate but disorderly courage.... The conflict was very severe. God gave the victory to the Britons.... The Saxons, who commonly were as much superior to the Britons in fight as they were slower in flight, suffered much in their retreat."

The above Battle of Wodnesburie took place in 591 A.D., just two years after the death of St. David. That was the last major battle the Britons would ever win against the Saxons. Even thereafter, there would, of course, still be a few very bloody skirmishes between the two peoples. But the Britons would never regain their political hegemony over the island.

Yet the Saxons would now rapidly become christianized. The frequency and ferocity of these armed clashes would thereafter accordingly dwindle. An abiding peace would then extend over the new Anglo-British Christian nation then coming into being.

The Non-Romish Brythonic Culdee Christian Church had maintained itself against the furious Non-Christian Anglo-Saxon onslaught --until the latter wore itself out around 600 A.D. In the

next chapter, we shall see how from that time onward, the Non-Romish Celto-Brythonic Church still continued -- even while the Anglo-Saxon nations in England were being won for Christianity.

That christianization of the Anglo-Jutes and the Anglo-Saxons would occur -- in part -- through the efforts of new Roman Catholic missionaries from the Romish Franks, and even through the efforts of Italian legates sent directly by the Bishop of Rome himself. Chiefly, however, it would be accomplished by Non-Romish Culdee Celtic Missionaries -- especially those from Proto-Protestant Ireland and Scotland.

Summary: Christian Britain in King Arthur's century (A.D. 500 to 600)

Summarizing, we first presented early evidence for the historicity of Arthur, the Celto-Brythonic 'High King' of Britain. Baptized in infancy as the son of King Uthyr Pendragon, and called to the kingship while still a youth, Arthur ranged all over the West Country -- from Cornwall and Cambria in the south, to Cumbria and Caledonia in the north. Indeed, most of the place-names of his battles -- such as that of Chester on the western border of Greater Cumbria and that of Cat Coit Celidon north of Carlisle -- would locate him more in the northwest than in the southwest of Brythonia.

Sir Winston Churchill stressed the importance of King Arthur --to Christianity, freedom, law and order. For Arthur fought against the Non-Christian Angles in Northumbria -- and marched into battle with a Christian cross painted on his shield. Arthur was even of international importance. For he established his presence in Ireland, Iceland, Dalriada, Pictavia, Norway and perhaps even elsewhere in Northern Europe. He also took a strong position against Rome, and refused all payment of tribute to that imperial(istic) city.

Arthur defeated the Saxons in twelve major battles -- culminating in his own great heroism at Mt. Badon in A.D. 516. From time to time, he presented the defeated Saxons with an ultimatum: submit to Christian baptism, or return to Germany! Various 'west country' traditions in Southwestern Britain connect Arthur also with Gelliwig in Cornwall -- and with Britain's first church in Somerset's Glastonbury (where he is said to have been buried around A.D. 542).

With the death of King Arthur, one approaches the demise of the old Celtic kingdom of Britain -- from Strathclyde in the North, to Cornwall in the South. King Maelgwyn of Wales died of the plague in 547. By the middle of the sixth century, Brythonic Britain was in decline.

Around 560, the Brythons' oldest still-extant eye-witness historian Gildas recorded that "the impious Easterners" from Germany had ignited Britain "from sea to sea" -- in an "assault comparable with that of the Assyrians of old on Judea.... All the major towns were laid low by the repeated battering of enemy rams. Laid low too were all the inhabitants -- church leaders, presbyters and people alike -- as the swords glinted all around, and the flames crackled."

Also the mediaeval Welsh chronicler and historian Geoffrey Arthur of Monmouth declares that the Saxons had "desolated the fields; set fire to all the neighbouring cities; burnt up well-nigh the whole face of the country from sea to sea" -- and "laid waste well-nigh the whole island." This continued until "the remnant of the Britons therefore withdrew themselves into the western part

of the kingdom, to wit Cornwall and Wales" and Cumbria. Yet, even from those remote areas, "they ceased not to harry their enemies."

Indeed, especially Celtic Culdee Christian Missionaries continued to witness in and from the British Isles -- despite all resistance thereto by the Saxons. Irish Christians like Bridget and others took the Gospel to Western Scotland -- and Brendan took it to both Iceland and North America. The Cumbrian Kentigern took the Gospel to Pictavia; Columba, from Iona, took it throughout Scotland; and Columban took it to Burgundy, Switzerland and Lombardy in Northern Italy. All of this was the work of Culdee Christianity -- alias Proto-Protestantism. For Romanism was still quite unknown in Britain.

One of the greatest of those Culdees was Gildas the Wise -- whose writings are the oldest extant of any Brythonic church historian. Like so many of his illustrious predecessors, Gildas too was born in Greater Cumbria. A married man with two sons, he was utterly devoted to Holy Scripture -- almost the whole of which he committed to memory.

Living in the period of Christian Britain's greatest achievements, Gildas outlined the Britons' illustrious church history from A.D. 35f to 560. At the same time, he strongly condemned the antinomianism which had then begun to corrupt even the Brythonic Church.

Nevertheless, with the exception of the Anglo-Saxon invaders in Eastern England -- by A.D. 560 the various regions of the British Isles as such, had all been christianized. Among the Celtic Gaels, Christianity had now triumphed on the Isle of Man and also in Ireland.

Among the Celtic Brythons in Britain, it had even earlier triumphed in: Anglesey; Wales; Cernau (or Cornwall); Dyvnaint (or Devon); and Sumorset (or Somerset). Furthermore, Brythonic Christianity was strong even on the borders of Angle-land -- in the Celtic kingdoms of: the Hwiccas; Loidis; Elmet; Lindesey; Deira; Cumbria; Reged; and Strathclyde.

""Even then, the vehement and ongoing mission of the Proto-Presbyterian and strictly sabbatarian Columban Culdee Church, from Ireland and Iona, was hard at work. For it was consolidating Culdee Christianity among both the Picts and the Scots.

Partly through the instrumentality of Columba himself, Scotie Scotland finally became independent of the Ulster Iro-Scots in A.D. 572. Thereafter, Culdee views were impressed upon the new Scottish nation (arising from the amalgamation of North Britain's Picts and Iro-Scots).

Those Culdee views included the study of the Holy Scriptures in non-celibate monasteries -- and indifference (thus Columba) if not antagonism (thus Columbanus) toward the Bishop of Rome. Then and subsequently, the Picts and the Scots would influence one another. Both would finally be amalgamated into Greater Scotland, around A.D. 850 -- with also the Brythons in Northern Strathclyde subsequently to follow suit.

Meantime, from Strathclyde in the North to Cornwall in the South, the Brythonic Laws remained -- in spite of decisive Saxon advances (thus Chadwick and Williams). Also, despite the military disasters suffered by the Brythons in England from A.D. 550 to 600, they resisted even Romanism

-- throughout the sixth century. The A.D. 520-589 Dewi alias David, the Patron Saint of Wales who consolidated Culdee Christianity there, is typical of the Brythonic Church at that time.

Indeed, not only did the Bible-believing Culdees impact upon Celtic Law. According to Barristers Flintoff and Lewis, Early Celto-Brythonic Common Law even began to impact upon Early Anglo-Saxon Common Law. This is seen *inter alia* in the origin and development of the legal institutions of compurgation, the manor, the hundreds, the tithings, the village green, the jury, the House of Commons, the House of Lords, and Parliament itself.

The fact is, even the victorious Saxons progressively absorbed Christian-Brythonic values from A.D. 550 onward. Culdee-Christian Celtic influence upon Anglo-Saxon Northumbria is detectable both in the Anglian Bernicia's proximity to Celtic Culdee Christian Cumbria -- as well as in Northumbria's soon absorption of the Celtic Christian kingdom of Deira. Culdee-Christian Celts also influenced the 'Ang-lish' in Kent and Wessex. Moreover, the A.D. 615f demography of England shows that Brythonic influences were still continuing even there.

Indeed, even before the Brythons' A.D. 591 last victory against the Saxons in Wodnesburie -- an Anglo-British culture through increasing intermarriage between Brython and Saxon was already emerging. This was occurring, all the way to the east of a diagonal just west of Northumbria in the northeast to just west of Wessex in the southwest of England. During the century which followed, that cultural integration would become complete.

ENDNOTES

- ¹ S. Keynes's *Review of M.J. Whittock's 'The Origins of England 410-600'* (273pp., Croom Helm, 1987).
- ² *Op. cit.*, IV, pp. 177f. ³ *Op. cit.*, p. 19.
- ⁴ T. Malory: *King Arthur and His Knights of the Round Table* (from his *Morte d'Arthur*), Grosset & Dunlap, New York, 1950, pp. 123 & 125f. On the other hand, Malory also equates "Camelot" not with any Cornish city or even with Devon's Exeter -- but with "Winchester" (*op. cit.* pp. 58 & 217).
- ⁵ See Dr. J.L. Weston's art. *Malory, Sir Thomas*; in *Enc. Brit.*, 14th ed., 14:731.; and Dr. O. Sommer's *Morte d'Arthur*, I-III (esp. III, on *The Sources of Malory*).
- ⁶ *Op. cit.*, pp. 15f,70,93,155,217,221,252. ⁷ *Op. cit.*, pp. 3,51,174,177,184f,260,277. ⁸ *Op. cit.*, pp. 4 & 63.
- ⁹ *Op. cit.*, pp. 7 & 159. ¹⁰ *Op. cit.*, p. 280. ¹¹ *Dark Ages*, pp. 55-57. ¹² *Island Race* I p. 9, & *History* pp. 120f.
- ¹³ *Ruin of Brit.*, 24:4. ¹⁴ See any modern British School Song Book. ¹⁵ *Op. cit.*, pp. 347f.
- ¹⁶ *Spread. Flame*, I pp. 360f. ¹⁷ *Op. cit.*, p. 122. ¹⁸ *Ib.*, pp. 119-120 & nn. ¹⁹ *Ib.*, pp. 121f.
- ²⁰ Corbett: *op. cit.*, Melbourne, n.d., pp. 45-48.
- ²¹ B. Saklatvala: *Arthur*, David & Charles, Newton Abbott, pp. 34f, 64f, & 116f.
- ²² Cited in Morgan: *op. cit.*, p. 121. ²³ In Hastings' *ERE*. ²⁴ *Op. cit.*, p. 27.
- ²⁵ In (eds.) H.M. & N.K. Chadwick's *Studies*, p. 54. ²⁶ *Triad* 28. ²⁷ *Op. cit.*, pp. 350f. ²⁸ 11th ed., art. *Arthur*.
- ²⁹ *Op. cit.*, II:450; art. *Arthurian Legend*. ³⁰ *Op. cit.*, IX:1,6,10.
- ³¹ 1952 ed., II, p. 355, art. *The Arthurian Romances*.
- ³² Giraldus Cambrensis: *De Principis Instructione* [or 'On Instruction to the Chiefs'], A.D. 1195, Book I.
- ³³ *Op. cit.*, pp. 48f. ³⁴ *Op. cit.*, pp. 48f. ³⁵ M. Trevelyan: *op. cit.* pp. 87f (cf. G. Taylor's *Hid. Cent.* p. 66).
- ³⁶ *Op. cit.*, V:153-56f.
- ³⁷ R. Bromwich: *The Character of the Early Welsh Tradition* (in eds. H.M. & N.K. Chadwick's *Studies*, p. 124 n. 5).
- ³⁸ *Ib.*, pp. 125-28. ³⁹ *Op. cit.*, p. 202. ⁴⁰ Holinshed: *op. cit.*, I:247f. ⁴¹ Matt. Paris: *op. cit.*, I pp. 235f.
- ⁴² *Op. cit.*, p. 153. ⁴³ *Ib.*, p. 115. ⁴⁴ *Op. cit.*, IX:12-20 & X:1-5 & XI:2. ⁴⁵ Cited in Wood's *Dark Ages*, pp. 54f.
- ⁴⁶ *Dark Ages*, p. 58. ⁴⁷ *Op. cit.*, 32, pp. 31. ⁴⁸ M. Trevelyan: *op. cit.*, pp. 176f. ⁴⁹ *Op. cit.*, p. 122.
- ⁵⁰ *Op. cit.*, XI:8-11. ⁵¹ See our text at nn. 149f.
- ⁵² Compare: Ebrard's *Culdee Church of the 6th-8th Centuries* (in Niedner's *Journal of Hist. Theol.* 1862-63) & *The Scots-Irish Missionary Church of the 6th-8th Centuries* (Guetersloh 1873). See too McLaughlan's *Early Scottish Church*.
- ⁵³ See ch. 38 and Addenda 40 to 42 below. ⁵⁴ *Op. cit.*, pp. 45f.
- ⁵⁵ Art. *Kentigern* (in *Enc. Brit.*, 14th ed., 1929, 13:330f): "His mother when with child was thrown down from a hill called Dimpelder (Traprain Law, Haddingtonshire), but survived the fall and escaped by sea...."
- ⁵⁶ The problem as to the exact place of Kentigern's birth -- as distinct from the place of his conception and as again distinct from the place where he was almost miscarried -- is not helped by the existence of two different rivers each called the Tyne and each arising in hilly country. The Little Tyne flows in East Lothian alias Haddingtonshire, in what is now Eastern Scotland. The Great Tyne flows from the common borders of the tri-county region of Cumberland and Northumberland and Westmorland (all south of Scotland in what is now Northern England). We encounter a similar problem when seeking to determine the birthplace of the Brython Gildas. See our text at nn. 73 & 80 below.
- ⁵⁷ Art. *Mungo, Saint, or Kentigern* (in 19512 *Enc. Amer.* 19:565).
- ⁵⁸ Art. *Kentigern* (in *Enc. Brit.*, 14th ed., 1929, 13:330): "Kentigern...a Briton of Strathclyde" etc.
- ⁵⁹ J.A.M. Hanna: *op. cit.*, p. 30. ⁶⁰ Art. *Kentigern* (in *Enc. Brit.*, 14th ed., 1929, 13:330).
- ⁶¹ Art. *Kentigern* (in *Enc. Brit.*, 14th ed., 1929, 13:331). ⁶² See Duke's *op. cit.*, pp. 29f. ⁶³ *Ib.*, pp. 40f.
- ⁶⁴ *Spreading Flame*, I pp. 392f. ⁶⁵ *Op. cit.*, pp. 168f. ⁶⁶ H. Zimmer: *Keltische Kirche*, Real. X:235.
- ⁶⁷ *Op. cit.*, pp. 41f. ⁶⁸ See G. Taylor's *Hid. Cent.*, p. 72 ⁶⁹ *Op. cit.* (in loc.).
- ⁷⁰ J. Morris: *Historical Introduction* to M. Winterbottom's ed. of Gildas' *Ruin of Britain*.
- ⁷¹ See J.T. McNeill's *op. cit.*, pp. 40 & 238 (n. 6). ⁷² E. Anwyl: *Arthur* (in Hastings' *ERE*).
- ⁷³ See the remark at our nn. 56 above and 80 below. ⁷⁴ *Early British Church*, pp. 366-70 & 373.
- ⁷⁵ *Ib.*, pp. 448-54. ⁷⁶ (*Brit.*) *Ch.*, pp. 631-38. ⁷⁷ Phillimore, London, 1978.
- ⁷⁸ Slatkine, Geneva ed., 1977, II:12 & III:5f. ⁷⁹ *Op. cit.* p. 41.
- ⁸⁰ See our remarks at nn. 56 and at 73 above.
- ⁸¹ See J. Morris's *Historical Introduction* to M. Winterbottom's ed. of Gildas' *Ruin of Britain*.

- ⁸² *Chronicles of the Kings of England* 6-8, Bohn ed., London, 1847, pp. 22 & 53f.
- ⁸³ Gildas: *Ruin of Brit.*, 8; as cited in Morgan's *op. cit.* p. 118. ⁸⁴ *Ib.* 26:1. ⁸⁵ *Ruin* 25:2-3. ⁸⁶ *Ib.* 26:1.
- ⁸⁷ *Ib.* 27:1. ⁸⁸ *Ib.*, 26:2-4. ⁸⁹ *Ib.*, 64:1 to 65:1. ⁹⁰ *Ib.*, 66:1-2. ⁹¹ *Ib.*, 69:1 to 70:3. ⁹² *Ib.* 93:4f.
- ⁹³ McNeill: *op. cit.*, p. 41. ⁹⁴ *Ib.*, 106:4f. ⁹⁵ Cited in Elton's *op. cit.*, pp. 350f.
- ⁹⁶ *Rom. Brit. & Early Eng.*, pp. 224f. ⁹⁷ F. Loofs: *The Customs of the Ancient British and Scottish Church*, p. 55.
- ⁹⁸ H. Williams: *op. cit.*, pp. 371f. ⁹⁹ See Addendum 42 below. ¹⁰⁰ *Op. cit.*, pp. 49 & 48.
- ¹⁰¹ Matt. Paris: *op. cit.*, I p. 246. ¹⁰² *Op. cit.*, p. 63. ¹⁰³ G. Taylor: *Hid.*, p. 37 & 72.
- ¹⁰⁴ See his *Rom. Brit. & Earl. Engl.*, pp. 224f. ¹⁰⁵ In H.M. & N.K. Chadwick (eds.): *op. cit.*, p. 173.
- ¹⁰⁶ *Op. cit.*, 1986 ed., p. 113. ¹⁰⁷ As cited in Warr's *op. cit.*, pp. 174f. ¹⁰⁸ *Op. cit.*, pp. 176 & 195.
- ¹⁰⁹ *Ib.*, p. 177. ¹¹⁰ *Ib.*, p. 181.
- ¹¹¹ See Mitchell's art. *Columba*, in Schaff-Herzog's *ERK*, Funk & Wagnall, New York, 1891, I, p. 516.
- ¹¹² Cited in *ib.*, p. 58; see too *Irish Chronicle*, pp. 53 & 55.
- ¹¹³ *Op. cit.*, pp. 9 & 97f and p. 231 n. 8 & p. 247 n. 10 & p. 247 n. 7.
- ¹¹⁴ J.T. McNeill: *The Celtic Penitentials and their Influence on Continental Christianity*, Paris, 1923, p. 101.
- ¹¹⁵ E.W.O. Windisch and W. Stokes: *Irish Texts*, Berlin, 1897, III p. 393. ¹¹⁶ *Op. cit.*, pp. 36f.
- ¹¹⁷ *Op. cit.*, V:164f. ¹¹⁸ *Op. cit.*, p. 8.
- ¹¹⁹ D. MacLean: *Law of the Lord's Day in the Celt. Ch.*, pp. 50-52. ¹²⁰ E. MacNeill: *Phases of Irish History*, p. 145.
- ¹²¹ Hanna: *op. cit.*, p. 86. ¹²² *Op. cit.*, pp. 68f. ¹²³ See Holinshed: *op. cit.*, VI:86f. ¹²⁴ *Domesday*, pp. 83f.
- ¹²⁵ D. MacLean: *The Law of the Lord's Day in the Celtic Church*, Clark, Edinburgh, 1926, pp. 52-54.
- ¹²⁶ *Ib.*, pp. 54f & 41f. ¹²⁷ *Columba: Life of Colum Cille*, L.B. 33, c. 28. ¹²⁸ *Op. cit.*, pp. 155-57.
- ¹²⁹ Recorded in Bede, lib. iii, c. 4. ¹³⁰ *Op. cit.*, pp. 120f, 124f, 130.
- ¹³¹ M. Meissner: *The Celtic Church in England*, p. 9. ¹³² *Op. cit.*, III:3-4. ¹³³ *Op. cit.*, pp. 11f.
- ¹³⁴ *Op. cit.*, p. 61. ¹³⁵ *Op. cit.*, pp. 39f. ¹³⁶ *Op. cit.*, pp. 155-57. ¹³⁷ Hanna: *op. cit.*, p. 31. ¹³⁸ *Op. cit.*, p. 148.
- ¹³⁹ *Columban's Letters*, in *Epistles of the Merovingian and Carolingian Age*, I:156-60, in *Monuments of German History* (as cited in Duke's *op. cit.* pp. 134f).
- ¹⁴⁰ *Op. cit.*, pp. 49 & 48. ¹⁴¹ *Op. cit.*, pp. 160 & 164f.
- ¹⁴² N. Chadwick: *Intellectual Contacts between Britain and Gaul in the Fifth Century*, In H.M. & N.K. Chadwick's *Studies* p. 194f & n.
- ¹⁴³ *Op. cit.*, pp. 340-2 & 442 n. 3. ¹⁴⁴ *Op. cit.*, IV pp. 178f & V pp. 40f.
- ¹⁴⁵ In his *Rom. Brit. & Earl. Engl.*, p. 166. ¹⁴⁶ Thus Gibbon: *op. cit.*, IV, pp. 177f.
- ¹⁴⁷ Blair: *Rom. Brit. & Earl. Engl.*, p. 166. ¹⁴⁸ *Ib.*, pp. 204f. ¹⁴⁹ *Hid. Cent.*, pp. 67f. ¹⁵⁰ *Op. cit.*, II p. 338.
- ¹⁵¹ *Ib.*, I pp. ix-xi. ¹⁵² Elder: *op. cit.*, p. 119; cf. Holinshed's *op. cit.*, II p. 338.
- ¹⁵³ See the text of our previous chapter, between its nn. 97 & 98. ¹⁵⁴ Thus Williams: *op. cit.*, pp. 380-88.
- ¹⁵⁵ In ed. J.D. Douglas's *op. cit.*, pp. viii & 284. ¹⁵⁶ Thus M. Trevelyan: *op. cit.*, pp. 176f.
- ¹⁵⁷ See Corbett: *op. cit.*, pp. 14f, citing the *op. cit.* (pp. 25f) of William of Malmesbury (d. 1142).
- ¹⁵⁸ *Op. cit.*, pp. 119f. ¹⁵⁹ *Op. cit.*, pp. 14f. ¹⁶⁰ *Op. cit.*, pp. 25f. ¹⁶¹ Cited in G. Taylor's *Hid. Cent.*, p. 28.
- ¹⁶² *Op. cit.*, I, pp. 17, 35f, 63f, 73, 95, 39f. ¹⁶³ In Brewer's *Hume*, pp. 49f. ¹⁶⁴ Hanna: *op. cit.*, p. 54.
- ¹⁶⁵ *Op. cit.*, pp. 126f. ¹⁶⁶ *Op. cit.*, pp. 59f. ¹⁶⁷ *Op. cit.*, IV:13.
- ¹⁶⁸ See H. Lewis: *The Ancient Laws of Wales*, Stock, London, 1889, pp. i, iii, xiiiif. ¹⁶⁹ *Op. cit.*, pp. 201-369.
- ¹⁷⁰ 14th ed., VI:189, art. *Compurgation*. ¹⁷¹ 1952 ed., 7:453, art. *Compurgation*. ¹⁷² *Op. cit.*, pp. 408-11.
- ¹⁷³ *Op. cit.*, pp. 49f. ¹⁷⁴ *Op. cit.*, pp. 197f. ¹⁷⁵ See Bede's *Life of Benedict*, s. 11. ¹⁷⁶ *Kings*, pp. 11 & 17f.
- ¹⁷⁷ *Op. cit.*, pp. 7, 14-17. ¹⁷⁸ *Op. cit.*, p. 137f & n.
- ¹⁷⁹ C.W. Jones: *The Works and Times of Bede*, Cambridge, Mass., 1943, pp. 105-13.
- ¹⁸⁰ See Nenni's *op. cit.*, ch. 63. ¹⁸¹ *Ch. Hist.*, 3:3. ¹⁸² *Op. cit.*, p. 145. ¹⁸³ *Ib.*, p. 149. ¹⁸⁴ *Ib.*, pp. 150f.
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- ¹⁸⁹ F. Palgrave: *English Commonwealth*, I p. 35.
- ¹⁹⁰ K.H. Jackson's *The British Language during the Period of the English Settlements*, in eds. H.M. & N.K. Chadwick's *Studies* p. 61f.
- ¹⁹¹ *Island Race*, I p. 9. ¹⁹² *Op. cit.*, pp. 56-80. ¹⁹³ *Op. cit.*, p. 54.

ABOUT THE AUTHOR

Francis Nigel Lee was born in 1934 in the Westmorland County of Cumbria (in Great Britain). He is the great-grandson of a fiery preacher whose family disintegrated when he backslid. Though Lee's father was an Atheist, he married a Roman Catholic who raised her son in that faith.

At the onset of the Second World War, Lee's father was appointed by the Royal Navy as Chief Radar Officer (South Atlantic). So the family then moved to South Africa. There, Lee became a Calvinist; had the great joy of leading both of his parents to Christ; and then became a Minister of God's Word and Sacraments in the Dutch Reformed Church of Natal.

Preacher, Theologian, Lawyer, Educationist, Historian, Philosopher and Author, Lee has produced more than 330 publications (including many books) -- and also a multitude of long unpublished manuscripts. Apart from an honorary LL.D., he has 21 earned degrees -- including eleven earned doctorates for dissertations in Education, Law, Literature, Philosophy and Theology.

Lee rises early; reads God's Word in ten languages; then walks a couple of miles before breakfast. He has been round the World seven times; has visited 110 countries (several repeatedly); and also every Continent (except Antarctica). He is in demand as a Promoter of Doctoral Students in Australia, England, Germany, South Africa and the United States. He has also lectured and/or preached in all of those countries, as well as in Brazil, Scotland, Korea, Japan, Namibia, New Zealand, and Zambia.

Lee now lives in the Commonwealth of Australia -- where he was for twenty years the Professor of Systematic Theology and Caldwell-Morrow Lecturer in Church History at the Queensland Presbyterian Theological College. He retired in 2000.